EIPHNIKON:

OR,

A TREATISE

OF

PEACE

BETWEEN

The two visible divided PARTIES.

Wherein is enquired,

1. *What Peace is here intended.*
2. *Who the Parties are that differ.*
3. *Wherein the Difference consists.*
4. *How they fell out.*
5. *Wherein they ought to agree.*
6. *How they may be perswaded unto Peace.*
7. *By what means Reconciliation may be made between them.*

How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things, *Rom.* 10. 15.

Blessed are the Peace-makers; for they shall be called the *Sons* of God, *Math.* 5. 9.

And, Behold what maner of love the Father hath bestowed upon us, that we should be called *the Sons of God*, 1 *John* 3. 1.

By *Irenæus Philadelphus Philanthropus*, Presbyter and Professor of the more ancient Doctrine.

LONDON, Printed by *T. F.* for *Nath. Brooks* at the Angel in *Cornhil.* 1660.

A PREFACE
TO THE
Godly Learned READER.

IT is not the duty of a genuine *childe* to be ſtill and ſilent, when he hears his *Parents* chiding; much leſs to be ſo diſobedient as to provoke them with Σωκρατες, ἐυ Ξανθιππη, O well done *Socrates*! O well ſaid *Xantippe*! When the dumb Son of *Craſus*, ſaw one ready to kill his Father, the indignity of the fact made him ſpeak, and ſay, μὴ κτεῖνε κρῖσον, kill not *Craſus*. And indeed what *ingenuous ſon* of the *Church* can ſee the *Reverend fathers* of it, and the *Presbyters*, whoſe *love* ſhould be as *conjugal*, to maintain not onely a *domeſtical and friendly chiding*, but even open *enmity* and *ſtrife*, ſo that they break out into *ſides*, *and parties*, and are even at daggers drawing, (as we ſay) what child can ſee this misbeſeeming *contention*, but he muſt *ſtep in* and *part the fray*, he muſt ſpeak a word of *pacification* and *reconciliation* between them? For although *Solon* would not that any ſhould be *Neuters*, when the City is rent *by ſchiſm*, yet he forbids not endeavour of any to *make peace*.

Or if he or any other ſhould ſo *envy the bleſſing of peace* unto a *divided people*, ſure I am, a wiſer then he,

hath ſaid, *Bleſſed are the peace-makers; for they ſhall be called the Sons of God.*

When therefore I ſaw two parties who ought to be moſt dear one to other, ſtanding at defiance one againſt the other, and no *interceſſor*, no *mediator* of their tribe between them, I was conſtrained to undertake this *Task*; Which indeed is a buſineſs worthy the labour of one far more able then my ſelf. Yet hath no man impoſed this work upon me; nor had I any other motive, but the love of the *God of peace and love*, who is the *love it ſelf*; the *common love* to *mankinde*, *the love* to *my countrey* too lately rent and torn by civil wars, upon the ſame occaſion, my *love* unto my *dear Mother the Church of God.* So that it is purely a *work and labour of love*, which accordingly I deſire, may be *lovingly* accepted.

I know, it will be queſtioned, who hath made this bold attempt to interpoſe himſelf as an *umpire* between two ſo *potent adverſaries?* I was aware of that, as well knowing, that he who *parts a fray*, oftentimes bears blowes from *both ſides.* And what account do *partial men* make of ſuch? They eſteem them as *neuters* and *luke-warm perſons.* And therefore ſuch have great need to be ſupported and encouraged by the *God of peace and love.*

Moſes had experience of this when he went about to *make peace* between his brethren, *Exod* 2. 13. *who made thee a Prince and a Judge over us?* And what aſperſions ſuffered the *Apoſtles and Ambaſſadors of peace*, and, how contrary to their profeſſion and practiſe? That they were *diſturbers of the common peace*, *deceivers*, *enemies to Government*, and many like ſlanders.

When

When St. *Peter* went about to break down the *Partition-wall* of Jewish ceremonies, and so to *make peace* between *Jewes* and *Gentiles*, he was accused of it as a *great crime*, and put to his *apology*, Acts 11. And when St. *Paul* went about to promote the same *business*, what opposition found he both from *Jewes and Gentiles*; *Scourged, stoned, imprisoned, buffeted, reviled, persecuted, accounted unworthy to live upon the earth.* Yea, Christ himself the *peace it self and true peace-maker, what contradiction of sinners did he suffer against himself*, for the very same work in the eminency of it? Wherefore *it is enough for the disciple that he be as his master, and the servant as his Lord.* Nor do I fear *to spend or to be spent for the advancement of so great a work.*

Howbeit that mine endeavours might the rather prosper, I have concealed my *name*; as well knowing, that men are wont to make a *God or a devil* of a mans *name.* If such or such a *precious man* speak this or that, it's received as an *oracle from God*; if the same thing be spoken by *one decryed as supposed heterodox and erroneous*, it's esteemed by the same men a *damnable errour.*

I desire therefore, that the *judicious Reader*, will rather have regard to the subject and matter before him, then trouble himself with enquiring whence it comes.

But truely there is so much the less hope of prevailing with men, in this business, because we see how loosely the *bond of perfectness* is tied, how weak, how brittle it is even among *Professors of Religion*, how loving, how dear, how familiar soever they seem to be, if a little *honor*

or gain accrew to ſome one or other, whereof all were capable, preſently *envy* and *ſtrife* ariſeth, *detraction* and *evil ſpeaking*. As you have ſeen a company of dogs playing together, (it's a reſemblance befitted ſuch *curriſh friendſhip*,) you would think they loved one another extremely; caſt but a bone among them, they are preſently together by the ears.

And becauſe moſt men are of *Themiſtocles* minde, they love to hear *themſelves well ſpoken of*, and of *Sauls* popularity, *they would be honored before the multitude*, therefore they make *a tacite Covenant* among themſelves, *no way to diſquiet or moleſt one another in their ſins*; As if the angry man ſhould agree with the drunkard, upbraid not me with my peeviſhneſs, and I'le not trouble thee with thy tipling. Spare me, ſaith the coveteous man to the *proud*, meddle not with my coveteouſneſs, and I'le take no notice of thy pride. Say nothing of my revengfulneſs, ſaith the vindicative man, and I'le not moleſt thee with thine incontinency, *&c.* ſuch *Covenants* as theſe ſeldom or never come *above bord*, but are contracted by mutual and *tacite conſent*; becauſe moſt men extremely love themſelves, their eaſe and ſecurity in the fleſh; And while theſe *contracts* laſt, all the devils *goods are in peace*, his wrath, his intemperancy, his pride, his coveteouſneſs, his uncleaneſs, his revengefulneſs, and all the reſt.

So that what ever pretence of *religious tyes* there may be among theſe men, theſe are no other then the *bonds of iniquity*. For the true *love* and *peace* is founded in *purity*, as St. *James* teacheth, chap. 3. And if ſo, there would not be ſuch *mutual connivence* at one anothers ſins, but a *rebuking of our brother*; otherwiſe,

all this pretence of *love* is indeed no other then *hatred*, according to the Lords own reasoning, *Levit.19.*

Yea, among those who seem to hold the *bond of perfectnes* more inviolably, how remisly and negligently is *peace* maintained? A cross word, a little disrespect, some small detriment and loss it ravels all that *love and peace*, which had long time been knitting together: But an *Opinion* that like *Samsons* foxes, *it sets all on fire*, and *scatters them like Babel.* And a little *breach* makes a *perpetual rupture*, and division; *Solomon* tells us, *that the beginning of strife is as the letting forth of waters*, Pro. 17. 14. but he saith not what the *end* will be. Whereas indeed the people of God who are *firmely bound* in the *bond of perfectnes*, are like the more subtil and purer creatures, like the more spiritual natures; as when the Sun-beames are divided, they immediately unite themselves together again, so doth the air and water, saith the wise man: much more do the saints of God, who are of a spiritual and heavenly nature; if there fall out any unhappy *division* among them, they unite themselves presently together again in the *perfect bond.*

And this people of God invite all men to partake with them, and to be joyned with them in the same *bond*, as St. *John*, in the name of them all, saith, *That which we have seen and heard, declare we unto you, that you also may have fellowship with us; And truely our fellowship is with the Father and with his Son Jesus Christ*, 1 John 1.3.

But such is the *bewitching of unrighteousnes*, saith *Solomon*, and such a jealousie upon every motion made *that way*, though *the most excellent way*, that it is very

very hardly entertained by any, unless they know well the *person whence it comes, and that he is of their own side.*

Howbeit, in other matters men are not so partial and curious; As were you in danger of *wrack at sea*, or *your house were on fire* (which God forbid) and some one came out of good will to help you, would you refuse his help, unless you knew *of what Religion he were?* Or suppose some person of great quality were dangerously *sick*, and the Colledge of Physitians were advised withal, would a *soveraign remedy* be rejected, because offered by the hand of a *plain simple man*, unless you knew *of whose Church he were*, and *what his judgement was concerning predestination, election and reprobation?* Certainly that very tender of love in your distress might prove him a *good man*, at least to you, what ever his *Religion* were: 'tis possible a man may be a very *good Christian*, yet of none of the visible Religions in the world. Nor are you wont to neglect a *good commodity at a small price*, though profered by a *Jew* or a *Mahumetan*. Now, are there not many at this day who *concerning faith have suffered shipwrack*, making a *naked belief all their Religion?* whence it comes to pass, that *iniquity burns like a fire*, Isaiah 9. Yea, do not many instead of the *fear and love of God, and keeping his commandments, continue doting* (or rather *sick* or *mad*, νοσοῦντες) *about questions and contentions about words, whereof cometh envy, strife, railings, [or blasphemies] evil surmises, [or suspicions] perverse disputings of men of corrupt mindes, and destitute of the truth, supposing that gain is godliness?* And although the precious truths of

God

God be manifeſtly revealed unto them, yet do they utterly refuſe to be holpen, except by ſome of their own party. I thought it therefore moſt ſafe for my ſelf, and more conducing unto theſe mens information to appear to them under a diſguiſe, that I might *deceive them into a better minde.*

But ſince His Majeſty in His *moſt moderate Declaration* hath now condeſcended ſo low as may conſiſt with His *Authority* and *Prerogative*, and uſed all real inducements unto *peace* and *unity*, what farther means is left for the reſtoring of this *Church* and *Kingdom*, *disjoynted*, yea, *broken and ſcattered* like the *dry bones* which *Ezekiel* ſaw, *Ezek.* 37. what means is left for the bringing them to *life* again, but the indeavors of wiſe, pious, and moderate men, their *examples*, *counſels*, and *prayers*: *By ſuch moderate men the Kingdom ſtands, and the Church alſo.*

And what means did the Lord command *Ezekiel* to uſe, but *propheſying to the dry bones, and propheſying to the windes for a breath upon them?* There is ſome hope therefore of *reſtauration* left, ſince the Lord commands *Ezekiel* to *propheſie to the dry bones*, and ſay unto them, *Hear the word of the Lord.*

O that the wiſe, pious, and moderate men according to the *ſtrength of God* in them (that's *Ezekiel*) would drop *their word upon theſe dry bones*! O that they would pray to the *father of ſpirits*, that he would vouchſafe them the *ſpirit of life*, and the *ſpirit of moderation*, that every *bone* may *know its place*, and *come unto its bone*, that there may be a *mutual yielding* according to the due *meaſure of every part*, that ſo all may become *one body*, as the elements cannot become

one

one body, while their qualities are in their *intenſe*, but in their *remiſs degrees*, and *tempered one by other*.

Untill this be done, what anguiſh, what dolour and pain diſquiets and torments the *whole body*! But when every one *knowes his place* and moves in it, as he ought, *with delight*, what a change will then follow? What leſs then even *life from the dead*? Then ſhall the *whole Church* riſe up, *tanquam acies ordinata*, as an army with banners, and the great *banner over all ſhall be love*. Then ſhall *judgement, righteouſneſs and peace be ſet up in the earth; judgement ſhall run down like water, and righteouſneſs like a mighty ſtream, and abundance of peace ſo long as the moon endureth*. Then ſhall there be no more *ſtrife who ſhould be the greateſt*, or who ſhould *rule* others, but all ſhall yield unto the Lord *his Kingdome in righteouſneſs, peace and joy in the holy ghoſt*. O that this were come to paſs in every one of our ſouls.

Cant. 1.4. 6. 4.

EIPHNIKO'N:

Or, A Treatiſe of

PEACE

BETWEEN

The two viſible divided PARTIES.

WHen a Scare-fire is once broken forth, and ſpreads it ſelf, waſtes and devours, and endangers all the Neighbor-hood, it is not then due time to enquire how it began, or who kindled it; but it concerns every one then to put to his hand and help to quench it: Nor will I now enquire how our *fire of diſſention* was kindled among us, or who was the *Bontefeu* and Author of our *Combuſtions*. For beſide that, ſuch inquiſition would be unſeaſonable, ſhould we ſtir the Embers wherein the *Coals of burning Zeal* lie glowing, there might be danger *ἀναζωπυρεῖν* of provoking and blowing up the like flames of contention. Onely thus much we may ſay in general with the Wiſe *Solomon*, that onely from pride, comes contention. And ſcornful proud men *burn up the City*, but wiſe men turn away wrath (as the LXX turn *Proverbs* 29. 8.) *Saul* perſecuting *David*, troubled the Land, 1 *Sam.* 14. 29. And another *Saul* like him, perſecured Chriſt, *Acts* 9. They both figure the *arrogancy of ſelf-ſeeking* men (that's *Saul*) who envy the reign of the true *David*, the love of God and our Neighbor. Every hot-headed fool can blow the coals of Diſſention, but moderate and underſtanding men onely, men of an excellent ſpirit, or (as it is in the Hebrew, *Prov.* 17. 27.) men *of a cool ſpirit*, can quench that fire.

And this I ſhall endeavor by the help of God, at this time;

And 'tis high time, when the ſparks of this *fools-fire* flee abroad in the dark among the ignorant people, in Pamphlets and ſcurrilous Libels, in Tavern and Ale-houſe meetings, in pot-valor, in ſiding and encouraging either other his reſpective party, in deriding and jeering, in detracting and ſlandring, in rayling and inveighing, it concerns thee, and me, and every one who profeſs obedience to the Goſpel of *Peace*, to put to his helping hand, and to pluck his brother out of the fire.

That this may be done, and *Peace* and *Reconciliation* made between Parties at ſo great a diſtance, we muſt enquire,

1. *What Peace is here intended.*
2. *Who the Parties are that differ.*
3. *Wherein the Difference between them, conſiſts.*
4. *How they fell out.*
5. *Wherein they ought to agree.*
6. *How they may be perſwaded unto Peace.*
7. *By what means Reconciliation may be made.*

1. *What Peace is here intended?* Surely not all that is called by that name. That name is εἰρήνη παρα το εις ἓν εἰρειν, from knitting together in *one*: ſo that *Peace* in general is an Union or Agreement. But there is a baſtard kinde of *Peace*, which may conſiſt with ſin and iniquity, ſuch as ungodly men maintain among themſelves, who mean while are enemies to the true *Peace*. Such is that whereof *Jeremy* ſpeaks, *Jer.* 6. 14. where the Prophet deciphers ſuch a condition as we ſhall finde ordinarily in the world; a mutual *humoring* and *pleaſing one another*, and procuring one to other eaſe and quietneſs in the fleſh; A *Peace* endeavored and purſued by all men, and with all men. And for the greater confirmation of that *Peace*, the Prieſts and Prophets of that time had learnt to ſing *Placebo*, (and would God they ſung not to the ſame tune in our time) they complied with carnal men for the promoting of their own and others temporal advantages, for the obtaining their corrupt intereſts, gaining for themſelves and others eaſe, pleaſure, profit, credit and reputation in the world; whereas indeed this is no true *peace*, but a more *fleſhly ſecurity*. For ſo the Prophet deſcribes it, *From the*

leaſt

least of them, even to the greatest of them, every one is given to covetousness; from the Prophet even to the Priest, every one dealeth falsly: They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, *when there is no* peace. Christ came not to send such a Peace upon the earth: *Nihil boni est in unitate, nisi unitas sit in bono.* There is no good in Unity, unless unity be in Goodness. The true *Christian peace*, the *peace* we would promote, is joyned with *Righteousness*, Psal. 85.14. with *Holiness*, Hebr. 12.14. with *Truth*, Zach. 8.16. with *Joy in the Holy Ghost*, Rom. 14.17. Such a *Peace* may be described *Tranquillitas Ordinis*, a Tranquillity of Order; or, *Ordinata concordia*, an Orderly Agreement of men one with other. For where there's no *order*, there's *confusion*, where there's *confusion*, there's disturbance and breach of *peace*. Where there is strife and contention (which is opposite unto *peace*) there is *confusion and every evil work*, saith the Apostle, *James* 3.16. Therefore *confusion* and *peace* are opposite one to other, 1 *Cor.* 14.33. *God is not the God of* confusion, *but of* peace, *as in all the Churches of the Saints.*

Peace therefore consisting in *Order*, it involves a relation to another, and so is ἐκ τῶν πρός τι, a *Relative*, and in reference unto another, whether that other be our own conscience, when the war of our affections and lusts fighting against the soul, is ended; for so the effect of righteousness is *peace*, *Esay* 32.17. Or (which differs not *really*, but onely *formally* from the former) whether that other be God himself; *for so being made righteous by faith, we have* peace *with God*, Rom. 5.1. Or, whether that other, be all other men besides our selves. And this is the *peace* especially which we should all endeavor to follow; which yet supposeth the two former, *peace* of Conscience, and *peace* with God, which is the foundation of all true *peace* with men. *For so the Saints are filled with this* peace *by believing*, Romans 15.13.

That we may the better understand this our duty, we must know, that this *Peace*, *Union*, and *Agreement*, hath *Love* for the Root of it. Which being two-fold, either *Complacentiæ*, or *Benevolentiæ*, either that whereby we love and affect another, *quia bonus*,

bonum, becauſe he is already good, and ſo we love his vertues and lovely qualities; or elſe that love whe ewith we affect another, *ut ſit bonus*, though he be bad for the preſent, that he may be good, and ſo we love his perſon, not his ill qualities and conditions. And to theſe two we may adde a third kinde of *Love*, *Complacentiæ & Benevolentiæ ſimul*, as when we love one who hath ſome good beginnings of good wrought in him. According to the firſt kinde of *Love*, holy men of God love their like, ſuch as are Saints and holy men. Thus the Saints are called φιλοι, *friends*, 3 *John* v. 14. And their *love* is ſuch a bond of perfectneſs, or ſuch a perfect bond, as the Apoſtle calls it, *Col.* 3. 14. that it knits all the holy ones of God together all the world over. According to the ſecond kinde of love, a good man may love his ill neighbor, and by his *love*, win upon him and make him lovely. According to the third, a good father loves his towardly childe, that he may grow in grace, and the laudable beauty of an holy life, and ſo become in perſon and qualities every way lovely.

Anſwerable hereunto, *Peace* which proceeds from *Love*, muſt be proportioned and extended unto men: whereof, becauſe ſome are good, holy, gracious and vertuous, and may be truly called *Chriſtians*; Others evil, unholy, unrighteous, and untoward, and though *called*, yet indeed falſly called *Chriſtians*, becauſe they have not that *life* which ſhould make them truly ſuch. Others there are in a middle way between both: with all theſe we muſt maintain an outward *peace*, but differently; thorough and perfect with the firſt ſort; with thoſe we muſt maintain entire *peace*, which proceeds from the firſt kinde of *love*, the *Love of complacency*. With the ſecond we muſt exerciſe entire *peace* alſo, but not ſo thorough, ſo perfect, and intimate as with the firſt, but ſuch onely as they are capable of, becauſe this *peace* proceeds onely from the ſecond kinde of *love*, the *love of Benevolence or bounty*. With the third alſo we muſt maintain *peace*, ſuch as they are capable of, a mixt kinde of *peace*, temper'd with that which they call not *lis*, but *urgium*, a friendly and loving ſtrife and contention, that they may be thorough-lovely, and capable of entire and thorough *peace*.

As

As for the first kinde of *Peace* with good and Godly men, it may be easily preserved and maintained, because there is the same best ground of *Love*, and from hence a mutual affection, and reciprocal compliance, and sweet harmony of souls and spirits intimately maintained on both sides, whether the parties so agreeing be otherwise personally known or unknown unto us, near unto us, or further off from us; *Yet* peace peace *to him that is afar off, and to him that is near*, Esa. 57. 19. as in a musical instrument the greater and less strings, though far off one from the other, yet have an harmonical *agreement*, and are *consonant* one with the other, whether in *Diapason*, or *Disdiapason*, the distance hinders not the *agreement*. And the reason is, *Quæ conveniunt in uno tertio, inter se quoque conveniunt.* They which agree in one *third*, agree also among themselves. Now the God of *Love* and *Peace*, is the God of all the world; and therefore the people of God being every where dispersed in every Nation all the world over, agreeing in God, and working all their works in God, agree also among themselves. And this is that *peace*, which all good men desire to advance with all men. O that the Lord would enlarge all our hearts to the entertainment of so large, so general, so necessary, so truly a *Christian Peace!*

2. *Who the Parties are, who are at difference.*

THe parties at difference have some things common among themselves; And it is a sad thing to name it: They are both by profession *Ministers of the Gospel of Peace*, whose common Office it is to be *Ambassadors of Peace*: These are the Parties at difference. The Apostle describes them according to their common Function, *That they are Ministers of Christ, and Stewards of the mysteries of God*, 1 Cor. 4. 1.

Howbeit, though the parties at difference have one common Name and Office, and are both called *Ministers of the Gospel of Peace*, and *Stewards of the Divine mysteries*, yet are they distinguished one from another in place and dignity. And so there are three degrees of *Ministers*, *Bishops*, *Presbyters*, and *Deacons*.

It

It is not my buſineſs or principal intention to decide the Queſtions, whether a *Biſhop* and a *Presbyter* be one and the ſame; or whether a *Biſhop*, a *Presbyter*, and a *Deacon* be diſtinct Orders and Degrees; or whether a *Biſhop* be of *Divine Ordination*, or onely *Eccleſiaſtical Conſtitution*. Theſe and other Queſtions emergent, have been judiciouſly handled by divers Learned men of the Church of *England*, as Doctor *Field*, Mr. *Hooker*, *Hadrian*, *Saravia*, and others; howbeit I ſhall not wholly decline the Controverſies as I meet with them, but ſhew my judgement, and the ground of it.

Thus much we may generally obſerve, that although every one of theſe Names importeth a proper and diſtinct *Function*, yet is every one of them equivocally taken in Scripture; as the name *Biſhop*, Acts 20.28 *Presbyter*, 1 Pet. 5.1. *Deacon*, 2 Cor. 3. 6. beſides other places. I ſhall ſpeak of them as they import their proper and diſtinct *Function*.

As to the firſt of theſe, the *Biſhops*. The Name ἐπισκοπὴ, *Epiſcopatus*, *Epiſcopacy*, or *Biſhoprick*, is an Office which imports *inſpection* and *overſight* of others; An Office of great care and labor, pains and induſtry: *He who deſires it, deſires a good work*, 1 Tim. 3. 1.

This Office of *Epiſcopacy*, or *Inſpection*, proceeds from proficiency and growth, according to the increaſe of God in the obedient man, as I ſhall ſhew more anon.

The *Biſhops* Office is the ſame with the *Apoſtles*, and is diſtinctly ſo named as one and the ſame with the *Apoſtleſhip*, Acts 1.20. *Let another take* ἐπισκοπὴν αὐτοῦ *his Biſhoprick*. And *he who deſires* ἐπισκοπὴς, *a Biſhoprick*, &c. Nor is there any doubt but the Office under that name is by *Apoſtolical tradition*, being ſo univerſal in all Churches where the Goſpel was preached; which therefore muſt be of *Divine Inſtitution*, unleſs we ſhould think that the *Apoſtles* delivered any thing to the Church without *Divine Authority*.

And becauſe there may be greater degrees of proficiency and growth, according to the *increaſe of God*; As alſo becauſe there may be need even to the *Overſeers* themſelves, of one or more who may *overſee* them; *qui cuſtodiat ipſos Cuſtodes* —;

as

as *David* though a Prophet, yet had he his *Seer*; beſides the *Biſhops* themſelves, there have been *Archbiſhops* and *Overſeers* of the *Biſhops* themſelves.

Such degrees of Proficiency and Orders there were, or at leaſt the ground of them, among the Apoſtles themſelves. So St. *Paul* ſaith, *he was not behinde the very chiefeſt Apoſtles*, 2 *Cor.* 11.5. ſuch therefore there were; And theſe were Pillars to ſupport the Church, *Gal.* 1. And of how great extent St. *Peters Dioceſe* was, I know not, but St. *Pauls* was as *Oecumunical* and univerſal, as large as the Church it ſelf. For ſo he tells us, *That the care of all the Churches came upon him daily*, 2 Cor. 11.28. Nor is the like teſtimony to confirm St. *Peters* univerſal *Archiepiſcopacy*, as this is. And therefore if St. *Peter* were an *Archbiſhop* and *Primate of the Church*, St. *Paul* was an *Archbiſhop* and *Primate of all the Churches*; and the exerciſe of that *Function* proves him to be an *Archbiſhop*; for ſince *Timothy* and *Titus* muſt be *Biſhops* who ordained *Elders*, ſurely St. *Paul* muſt be an *Archbiſhop* who ordained *Timothy* and *Titus* Biſhops.

Next to the *Biſhops* are the *Presbyters* in *order* and *degree*, though according to the time of *inſtitution* and *ordination*, the *Deacons* were made before them, as appears *Acts* 6. compared with *Acts* 14. 23.

Presbyter is ſo called from πρεσβυς, which ſignifies old, or an old man; yea, honorable in regard of *old age*, which is or ought to be grave, and venerable, and experienced in many things, whence perſons ſo qualified are honorable, *Ezra* 6. 8.

Hence πρεσβύτερος a *Presbyter* hath his name, which may be Engliſhed *Elder*. We may deſcribe ſuch an one according to his Office, a *Miniſter* of the Church, who teacheth the Word of God, and adminiſtreth the Sacraments, according to *Acts* 14.23. 1 *Tim.* 5. 17.19. *Titus* 1.5. *James* 5.14.

A *Presbyter* conſidered according to his proper degree and rank, is inferiór to a *Biſhop*, becauſe a Biſhop is *Preſident* and *Overſeer* of the Presbyters. For although every *Biſhop* be a *Presbyter*, yet every *Presbyter* is not a *Biſhop*. Thus every *Biſhop* is a *Miniſter*, as hath been before ſhewn, but every *Miniſter*

niſter is not a *Biſhop*, which he obſerved not, who therefore proves that *Timothy* was no *Biſhop*, becauſe St. *Paul* calls him a *Miniſter*, 1 *Tim.* 4. 6.

There is yet a third *Miniſtry* which hath properly that name, *Διακονία*, *Deaconſhip*, and indeed there is little left of this *Office*, but a *name*. Their *Office* we learn out of the expreſs Scripture, *Acts* 6. where we read of the firſt *inſtitution* of it, and the reaſon of it, that they might take off part of the Apoſtles burden, the *daily miniſtring unto the poor*, that the Apoſtles might be wholly vacant, & attend the *miniſtery* of the word and prayer. Yet were not the *Deacons* ſo wholly imployed in ſerving tables, but that alſo they preached the Word, as appears in the examples of *Stephen*, *Acts* 6. and *Philip*, *Acts* 8. who were two of thoſe ſeven firſt choſen to that *Office*.

But whereas ſome will not allow them any other imployment then *miniſtring to the poor*, the after practiſe of the Church beſt interprets their *Office*. And whoſe Authority can we ſooner follow, than St. *Ignatius* Biſhop of *Antioch*, and Martyr, one who immediately ſucceeded the *Apoſtles*? He on the way to his Martyrdom wrote unto *Hero* his *Deacon*, to take care of the poor, widows, and fatherleſs; alſo that he ſhould know the Laws himſelf, and explain them unto others. He mentions alſo in the ſame Epiſtle, a third part of the *Deacons* Office, That he ſhould do nothing without the *Biſhops*; For they, ſaith he, are the *Prieſts*, and thou art the *Miniſter* unto the *Prieſts*, as at *Jeruſalem* St. *Stephen* miniſtred to *James* and the *Elders*, &c. So that the care of the whole Church belongs to the Biſhops and Prieſts. To whoſe help the *Deacons* were given by Divine Ordination; and we finde their patern in the Jewiſh Church; as we often read of the *Nethinims* given as *Auxiliaries* to the *Prieſts* and *Levites*.

Whence it appears, that the *Deacons Office* was ſacred, and thought worthy to be adminiſtred by the *Apoſtles* themſelves; and when they would impart it unto others, ſee what manner of men they require, *men of honeſt report, full of the Holy Ghoſt and wiſdom*, Acts 6. 3.

By all which a great defect is diſcovered among us, eſpecially in

in these last times. We have known how to make numberless numbers of *poor*, *widows*, and *orphans*; but how to make choice of *widows indeed*, such as St. *Paul* describes 1 *Tim.* 5. if such be to be found, I fear we know not, or regard not. And that high *Office* heretofore *Apostolical* and *Ecclesiastical*, is now become Laical, and administred by persons of very mean quality; yea, in divers places they are intrusted with taking care of the *poor*, who are very poor men themselves, and need others to take care of them. It is an Office now become so poor, so contemptible, that no Episcopal man, nor Presbyterian will strive for it.

I have described as briefly as I could, these three *Degrees* of *Ministers* in the *Christian Church*, which answer to their patern prefigured in the *Church of the Jews*: wherein we finde three like *Orders of Ecclesiastical persons*, *High Priests*, *Priests*, and *Levites*, which typified in the *Christian Church*, *Bishops*, *Presbyters*, and *Deacons*.

And that these degrees may not be sleighted, or thought arbitrary, or of mans device and invention, the *Ministery* of the *Jewish Church* had their *Idea* and *Example* in heaven, which *Moses* was commanded to copy out; *See thou do all things*, saith the Lord, *according to the patern which was shewn thee in the mount*. And that *patern* the Apostle discovers when he tells us, that the *Angels are all ministring spirits*.

Accordingly *Dionysius* observes three *Hierarchies* of *Angels*, and disposes three sorts of *Angels* in every *Hierarchy*; and in the highest, *Seraphim*, *Cherubim*, and *Thrones*. In the next, *Dominions*, *Vertues*, and *Powers*. In the third and lowest, *Principalities*, *Archangels* and *Angels*; which distribution is followed by some of the Fathers and School-men, who from hence have taken their three *Hierarchies* of Angels. *Lucifer* was an *Hierarch*, and had his *Regiment* in the place of this world, if he would have kept it, whereof *Jud* v. 6. saith, Ἀγγέλους μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, *The Angels that kept not their* ἀρχὴν, *Hierarchy*, or *Principality*. Yea, he hath yet a *Regiment* in the evil world, ruling in the sons of disobedience, until he be cast out by a stronger then he, and hence did his envy against our first Father *Adam* principally spring, because he saw, man was

created to be an *Hierarch* in his place and ſtead.

But this is evidently enough to be proved out of the holy Scriptures, that ſome among the *Holy Angels* are *Superior*, ſome *Inferior*. So much the very names of *Angels* and *Archangels* import, which yet is ſtrengthned by the exerciſe of their *Functions* : See *Zach.* 2. 2, 3, 4. where one *Angel* meets another, and ſends him with a meſſage to the Prophet, commanding him not onely to *go*, but alſo to make *haſte* and *run*. St. *Gregory* from hence learnedly and judiciouſly collects thus much ; *When one Angel ſaith to another*, *run*, there is no doubt, but they who *ſend*, are the greater, they who are *ſent*, are the leſs.

Which collection is far more rational then that of a certain Gentleman, who, becauſe *all the Angels are miniſtring ſpirits*, from thence concludes, that all the *Angels* are equal. Without doubt the man who ſo reaſoned, was out of his element. Should one thus argue, All the creatures are ſerviceable unto man ; therefore they are all equal among themſelves, who would not deny that conſequence out of common ſenſe and obſervation? And ſhall we think, that the onely wiſe God, who hath created ſo various and different degrees of creatures in due ſubordination in this *inferior world*, He hath not alſo ordained and conſtituted the ſervices of all *Angels* in a *wonderful order* in the *inferior world* ? Is the God of *order* more pleaſed with *order* in the *earth*, then he is with *order* in *heaven* ? Or ſhall we rather more truly affirm, that they who have endeavored to drive all *order* out of the Church, and to bring in an Eccleſiaſtical policy like that of the Cyclops on *earth*, the ſame Titans are become θεομάχοι *fighters againſt God*, and endeavour to rout and *diſorder the hoſt of heaven*.

Chriſtian religion requires not a parity neither among the people, nor among their Governors. They are not equal, for it cannot be that any Common-weal or ſociety of men ſhould long continue, as the Chriſtian church muſt do, if it conſiſts of an Arithmetical equality : But as by the contrary qualities of the elements, and the oppoſite motions of the Sun, Moon and Stars, thoſe Ordinances of heaven, the world is diſpoſed and

and temper'd for eternity, ſo of neceſſity muſt the world of men conſiſt of diverſe degrees, ranks and orders; like the ſtrings of an Inſtrument, if they make melody, they muſt be tun'd in due Symmetry and proportion, ſome higher, ſome lower; ſo among men ſome muſt be high, others low; ſome in authority, others under authority; they muſt not be equal, not all in uniſon: He is but a ridiculous Minſtrel, *Chordâ qui ſemper oberrat eâdem*, that's always harping upon one ſtring. *Jer.*31.35, 6, 7. What they alledge, *That he who is greateſt among you, ſhall be your ſervant*, proves a *greater* and a *leſs*. And though you be *brethren*, yet there is a *firſt-born* who rules over his brethren. *Matth.*23. 11. Yea, this they themſelves admit who moſt diſpute againſt it, when they conſtitute a *Yearly Moderator* over the *Presbyters*; For although their *Annual Officer* hath no warrant from Antiquity, yet in that they make a *Preſident* over the *Elders*, they acknowledge *a neceſſity of precedency and order. For were they all equal, all would command, and none would obey; Every man would rule, and no man would be ruled; Every man would contemn, and be contemned by every man; No reſpect would be had by one to the vertue and merit of another. So that from this jarring diſ-harmony and diſcord, there muſt needs follow a diſſolution of the Common-weal; and the greateſt equality would molder away into the greateſt confuſion and inequaliiy*, as *Plato* reaſons in his 6 h *de Legibus*.

Hence it appears that there are *different Orders*, and due ſubordination of them in the Church, and among the Miniſters of it.

3. *Wherein do the Parties differ?*

I Will not name all the Controverſies between the *Epiſcopal* men and *Presbyterians*, leſt while I go about to make up the gap, I make it wider. I ſhall name thoſe wherein principally the Parties differ, and they are either concerning the *Eſſence of Epiſcopacy*, or what is annexed thereunto.

The Controverſie between the *Epiſcopal* men and men of *Presbyterian* perſwaſion concerning the *Eſſence of Epiſcopacy*,

is

is either whether it be all one with *Presbytery*; or if it appear not so to be, whether it be taken away by the *Covenant*. Touching the former, the *Presbyterians* affirm, that a *Bishop* and a *Presbyter* are one and the same. And for proof, they bring divers Scriptures, as *Acts* 20. *Tit.* 1. where the same who are *Presbyters* are called *Bishops*. And *Phil.* 1. where the Apostle salutes the *Bishops* and *Deacons*; where by *Bishops*, *Presbyters* must be understood, otherwise this inconvenience would follow, that there should be many Bishops of one Sea. These Scriptures are brought by *Hierom*, and *Aerius* was of the same judgement.

The *Episcopals* answer to these Scriptures, affirming, That the word *Episcopus* is equivocally attributed to the two superior *Orders of Ministers*. And that an *Argument* founded upon an ambiguous term, cannot be solid and firm. And for *Aerius*, *Epiphanius* hath sufficiently answered his Cavils, and put him among the Hereticks. And, since *Hierom* upon the same ground defends the same erroneous Tenent, if *Aerius* were an *Heretick*, *Hierom* herein cannot be *Orthodox*. The Stories of both evidently prove, that *Aerius* magnified *Presbytery*, *because he could not be a* Bishop, Hierom *because he would not*.

And although the *Presbyterians* foundation be so weak, yet almost all the *Reformed Churches* are built upon it, against the practise of all the Christian Churches in all Ages, from the Apostles times downward. *Zanchy* a Learned man no way engaged in this controversie, saith thus, *Quid certius ex Historiis*, &c. what is more certain out of Histories, out of Councils, and out of all the Fathers Writings, than that those *Orders* (*Bishops* and *Presbyters*) have been constituted and received in the Church, by the common consent of the whole Christian Commonwealth.

But the Opposition against *Episcopacy* is of greater Antiquity, than it's commonly conceived. For whereas most what its referred unto the time of *Aerius*, we finde exception against that name soon after the Apostles times, as appears by that excellent Epistle of *Clemens* to the *Corinthians*, which *Cyril*

Cyril Patriarch of *Conſtantinople* ſent in the Year 1632. to King *Charles* of bleſſed memory, bound up with a Copy of the LXX. as an acceptable Preſent by way of thankfulneſs to his then Majeſty, for enlargement and favor which by his Letters he obtained for the *Chriſtians*, of the *Grand Signour*. That Epiſtle was publickly read in the Church in divers places, ſaith St. *Hierom*, in *Catal. Script. Eccleſ.* A very rare Monument of Antiquity, which this latter Age owes to that glorious Kings mercy.

This *Clemens* is mentioned by St. *Paul* in his Epiſtle to the *Philippians*, chap. 4.3. Whom *Ignatius* in his Epiſtle *ad Trallenſes* calls a *Deacon* to St. *Peter*, whoſe diſciple he was, ſaith *Origen*; contemporary to *Peter* and *Paul*, ſaith *Epiphanius*: who was *Biſhop* of *Rome* and *Martyr* after the Apoſtles, ſaith *Ruffinus*. Others alſo of the Greek and Latine Fathers, make honorable mention of him, as *Juſtin Martyr*, *Irenæus*, *Clemens Alexandrinus*, *Euſebius*, *Baſil*, *Athanaſius*, *Optatus*, *Milvirtanus*, *Auguſtine*, *Eucherius*, and others, cited by that Learned Gentleman Maſter *Patrick Yong*, who publiſhed this and another Epiſtle of *Clemens ad Corinthus*, printed at *Oxford* Anno 1633. The firſt Epiſtle is genuine and ἀναμφισβήτητος, undoubtedly true, as appears by Teſtimonies taken out of it by the forementioned Fathers. This by divine providence moſt ſeaſonably was brought to light, after it had lien hid ſo many hundred years; and if it had bin thankfully received from the good hand of God, it might have prevented that *Bellum Epiſcopale* which broke out ſeven years after this Epiſtle was publiſhed. In like manner the good God forewarned the whole Nation by a book found, and ript out of the Maw of a Cod-fiſh in *Cambridge*-market, on Mid-ſummer *Eve* 1626. a few days before the Commencement. It bare Title, *A preparation to the Croſs*; unto which, two other Treatiſes of divine argument were joyned in the ſame volume written by *John Frith*, who ſuffered as a Martyr in Queen *Maries* days: this volume was publiſhed by Doctor *Goad*, under the name of *Vox piſcis*, or *The Book-fiſh*. So ſeaſonably was the Epiſtle of *Clemens* ſet forth, and upon an Argument importing a like ſtate of things to that unhappy

happy time of 1640. and to these present times.

The Church of *Corinth* was factious, as appears by St. *Pauls* Epistle to them, 1 *Cor.* 3. 4. Which yet afterwards returned to their former sobriety, moderation and piety, as *Clemens* testifies.

And among their Commendations, he mindes them that ν τοῖς νόμοις τοῦ θεοῦ ἐπορεύεσθε ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθηκουσαν ἀπονεμοντες τοῖς παρ' ὑμῖν πρεσβυτεροις, *that ye walked in the Laws of God, being subject to your Leaders, and giving due honor to the Presbyters* or *Elders among you.* And afterward he exhorts them, ἐντραπῶμεν τοὺς προηγουμένους ἡμῶν, καὶ τοὺς πρεσβυτέρους ἡμῶν τιμήσωμεν, *Let us reverence those who are over us, let us honor our Elders,* &c.

Whom does *Clemens* here understand by ἡγούμενοι and προηγούμενοι, but the *Bishops?* After whom he names the *Presbyters* or *Elders*, as a distinct order and degree under the Bishop. And to make it appear that the degrees of *Bishop*, *Presbyter*, and *Deacon*, answer to the like Order in the Jews *Hierarchy*, as hath been shewn, page 53. *Clemens* transfers the same *degrees Ecclesiastical* among the Jews, to the *Christian Ecclesiastical Policy.* τῷ ἀρχιερεῖ ἰδίαι λειτουργίαι δεδομέναι εἰσὶ καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται καὶ λευίταις ἰδίαι διακονίαι ἐπικεινται, &c. *To the chief Priest is attributed his proper ministeries. To the Priests are ordered their proper place. On the Levites are imposed their proper services. The Laik is bound by Laical precepts. Let every one of you, brethren, in his own order and station, give thanks to God with a good conscience in gravity, not transgressing the definite rule of his ministry.*

And page 54. he refers the first Ordination of Bishops to the Apostles themselves, Οἱ Ἀπόστολοι ἡμῖν εὐαγγελισθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ χριστοῦ, &c. *The Apostles preached the Gospel to us from the Lord Jesus Christ, Jesus Christ from God. For Christ was sent from God, and the Apostles from Christ. Both these were done decently, and from his will. For (the Apostles) receiving commands, and being fully ascertained by the Resurrection of the Lord Jesus Christ, and confirmed by the Word of God, with a certain assurance of the Holy Spirit, they went forth preaching*

that

that the Kingdom of God ſhould come. Wherefore preaching thorow the Countries and Cities, they appointed the firſt fruits of them, having tryed them by the Spirit, for the Biſhops and Deacons of them who ſhould believe; nor was this done newly, for it was written many Ages before, κατασήσω τὰς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ καὶ τὰς διακόνους αὐτῶν πίστει, *Eſay* 60. *I will appoint their Biſhops in righteouſneſs, and their Deacons in faithfulneſs.*

And what marvel (ſaith he) *is it, if they to whom this buſineſs was entruſted by Chriſt, ordained the fore-mentioned* (Biſhops?) *ſince alſo bleſſed* Moſes *a faithful ſervant in all Gods houſe, noted all things in the holy books which were commanded; whom the other prophets followed with one conſent, giving teſtimony to them which were by him eſtabliſhed for Laws.*

Then for a terror to the ſeditious perſons, he alledgeth the Lords deciſion and determination touching the *Prieſt-hood*, againſt the *Rebels*, *Num.* 16. When page 57. he infers, by like reaſon, a determination of the Queſtion touching *Epiſcopacy*, καὶ Ἀπόστολοι ἡμῶν ἔγνωσαν, &c. *And our Apoſtles*, ſaith he, *knew by our Lord Jeſus Chriſt, ὅτι ἔρις ἔσται ἐπὶ τῷ ὀνόματος τῆς ἐπισκοπῆς, that there would be contention about the name of* Epiſcopacy; *And for that cauſe, having received perfect fore-knowledge, they ordained the fore-mentioned* (Biſhops) *and gave a courſe how afterward, if they died, other approved men ſhould ſucceed and exerciſe their Offices.*

Much more might be added out of that excellent Epiſtle of *Clemens*, very pertinent to our purpoſe, which I commend unto the judicious Reader. Upon the whole matter, we may ſay thus much: That ſince the Epiſtle is unqueſtionably genuine and true, and of Apoſtolical ſtyle and argument, the Teſtimonies taken from thence ought to be of more weight with us, than meer humane Authority; yea, and meeting with ſober and moderate ſpirits, they may put an end unto this Controverſie, touching the *Eſſence and being of Epiſcopacy*, and the difference of it from *Presbytery*, according to *Divine* and *Apoſtolical conſtitution*. But let us further enquire, whether *Epiſcopacy* be taken away by taking the *National Covenant*. Many of the *Presbyterians* affirm it; many *Epiſcopal men* deny

it. The *Presbyterians* alledge the *second Article* of the *Covenant*, wherein the Covenanter vows the *Extirpation of* Popery, Prelacy, that is, *Church-government by Archbishops, Bishops*, &c. And this supposed *Mis government* being removed, he vows in the *first Article* (somewhat immethodically) to endeavor *Reformation according to the Word of God, and the example of the best Reformed Churches.*

Many *Episcopal* men alledge for themselves, That whereas two *Articles* of the Covenant are mainly urged, 1. The *extirpation of Episcopacy* and *Bishops*, a fruitful *Tree* which bare even those who would *root* it up. 2. And the *planting of Elders and Presbyters* in the place of it.

In the first Article of the Covenant, as it first came out of *Scotland*, after these words, [*according to the Word of God*] was added this sentence, *which we would have understood thorowout this Covenant*, or words to the same effect. It was put in a *parenthesis*, and accordingly was thought fit by some afterward to be left out. But what ever their reason might be, such a clause was necessary to the taking of the Covenant. For it is a necessary qualification of the object of a *Vow* and *Covenant*, that it be *de rebus licitis*, of things lawful: Because a *Vow* differs onely *formally* from a *Promissory Oath*; Now *Juramentum non est vinculum iniquitatis*, an Oath is not a bond of iniquity. Since therefore the holy Scripture is the measure and rule of *things lawful*, a *Vow* and *Covenant to extirpate Episcopacy*, could not be lawful, since it is ῥητως, expresly commended in the word of God, 1 *Tim.* 3, 1.

2. Besides, the Covenant was intended against *tyrannicum imperium Episcoporum*, the tyrannical imperiousness and domineering of Bishops, as Dr. *Arrowsmith* interpreted that part of the Covenant, in his Epistle to the Foreign *Reformed Churches*. It aimed not therefore at the *extirpation of Episcopacy* it self, much less was it intended to introduce a greater and more *tyrannical domination* to be set up among the *Presbyterians*, as most men complain who have felt it, or feared it. The slovenly Cynick who trode upon *Plato*'s neat Bed with his dirty feet, saying he trode down *Plato*'s pride, he was not aware

aware of *Plato*'s true answer, That he trode down his pride indeed, *ac superbia majori*, with greater pride. Hence it appears, that the taking of the *Covenant* doth not tend to the *extirpation of Episcopacy* it self, which is an *Office lawful*, and according to the Word of God, and the ancient Laws of this R[illegible]m, but at the removing the *tyranny* exercised by some persons who have administred that *Office*.

Thus *Episcopal men* acquit themselves of the second Article of the *Covenant*. As for the first, wherein the Covenanter *vows to endeavor Reformation according to the word of God*, and *the example of the best Reformed Churches*. Here are two paterns of *Reformation*: 1. *The word of God*. And 2. *The example of the best Reformed Churches*. 1. It is best to say nothing of the former, how suitable the endeavor of *Reformation* hath been to the rule of Gods Word. As for the *example of the best Reformed Churches*, it was not without an over-ruling hand of Providence, that no certain and definite Church, whether of this divided judgement, or that, is specified or named in the Covenant; but it is left to the consideration and conscience of every one who takes the Covenant, which *Churches*, and which of all the *Churches* is the *best Reformed*. That we may the better understand this, we must enquire,

1. What a *Church* is: And 2. what the *Reformation* of a *Church* is, whence it will appear which are the best Reformed Churches, and which of them is the best reformed.

1. A *Church* may be described a *Congregation* of men fearing God, believing in him and Jesus Christ, loving him, and obeying him.

When I call it *a Congregation*, it is not onely to be understood an union, or gathering of men together in some certain place, as an house, or town, or city onely, as examples may be found in Scripture of all these; But this *gathering* is more generally to be understood, as that which is wrought by the spirit of God, gathering all the people unto *Shilo*, *Gen* 49 10. 2 *Thes.* 2. 1. Otherwise how unreasonable were it (which yet hath been practised) that men for their worldly ends, living in some town or city, should be enforced to the Religion of the

predominant party in it? When it's added, that this *congregation* is of men fearing God, believing in him and Jesus Christ, loving and obeying him, this description comprehends all who can be said to be of the Church of God.

What then is *Reformation*?

2. *Reformation* is the renewing of the mind and heart according to the *shape, form, and image* of God. For whereas God made every man upright, (the word is not אדם, but האדם, not proper, but appellative) *Eccles.* 7. 29. They had sought out many inventions, it is necessary, that they be not *conformed* unto this world, but be *transformed* by the *Renewing of their minde, that they may prove what is that good, that acceptable, and perfect will of God; which*, while they are *conformed unto this world*, they cannot prove.

Hence it's evident, that *Reformation of the Church*, is not onely according to the judgement or opinion, (which is rather *information* then *reformation*) but mainly and principally according to the *will, affections, actions, and whole conversation*, *Eph.* 4. 22, 23, 24. Both outward and inward, yea, 2 *Peter* 3. 11. *In all holy Conversations and Godlinesses*, as the Greek words signifie, being plural. For we cannot know what is the true Doctrine, unless we first have bin obedient unto the will of God, *Joh.* 7. 17. So that their glory is vain, who vaunt themselves to be the *best reformed Church*, because they say, they are *Orthodox*, which is onely *of a right opinion*. For if their *Doctrine* and *Life* be examined according to the *Lydius lapis*, and *Canon of the Scriptures*, they will be found to have less whereof to glory, in respect of both, than many others whom they account *heterodox* and *erroneous*. Whence it will follow, that since the best *Reformed Church* is to be esteemed according to Doctrine, the *Presbyterian Church* cannot be the *best reformed*, because it teacheth that the perfect life and life of God, is impossible. Also,

Hence it appears, that since *Reformation* is according to the *life* of God, and Christian conversation and manners worthy of God, the Church called *Presbyterian*, cannot be the *best Reformed Church*, because they profess that their *sanctification*

and

and *holineſs* is onely in part, which the Apoſtle ſaith, muſt be perfect, 2 *Cor.* 7. 1.

From all this which hath been ſaid, *Epiſcopal men* collect thus much: *That ſince the taking of the Covenant doth not take away* Epiſcopacy, *neither the Reformation according to the word of God, and the example of the beſt Reformed Churches, doth eſtabliſh the Presbyterian Government*; it followeth, *that* Epiſcopacy, *or the Government by Biſhops may ſtand, notwithſtanding the Covenant: And the Presbyterian Government cannot ſtand according to the Covenant.*

2. The Difference between theſe two Parties, is in regard of thoſe things which are annexed unto Epiſcopacy, and they are either *Titles* or *Forms*. 1. Titles of dignified perſons, as *Biſhops, Arch-biſhops, Primates, Metropolitans, Arch-deacons*, &c. which, ſay ſome, make men proud and inſolent.

Epiſcopales, ut huic reſpondeant calumniæ Presbyterianorum ne vulgi opprobrio ipſos exponant, ipſorum famæ conſulunt atque idiomate Latino ipſis aurem ſecretam ita perſonant. Quod nonnulli autumant, Epiſcoporum, Archiepiſcoporum, Primatum, Metropolitanorum, reliquiſque titulis homines honoratos inſoleſcere, ambitioſe gerere ſe ſe, tyrannos evadere, populum opprimere, &c. non graduum iſta titulorumve ſunt, at hominum vitia qui ſine dubio indigne ad eminentes haſce dignitates evecti, rectius hæc ad montis radicem, apud ſervulos beſtiaſque reliquiſſent.

Atqui ſperandum non eſt una cum titulorum contemptu, avaritiam, ſuperbiam, ambitionem ac tyrannidem contemni: Fuerunt qui magnificis jam ſeculi nominibus relictis, in clauſtra ſe ſe abdentes, appellari ſe minores, imo minimos omnium voluerunt. At numquid hoc modo temperarunt ſibi ab his animi morbis? Abſit! Refert alicubi Rhabanus Maurus Moguntinus Abbas Monachos aliquos in cœnobio ſuo ampla patrimonia cum honoribus mundi renuntiaſſe; at invidiam tamen, ſuperbiam, ambitionem, avaritiam, æmulationem ita non abdicaſſe, uti de uno quadrante acerrime ac ſuperbiſſime vitilitigarent. At iſta longo ſunt intervallo diſſita. Verum ita reformata forte religio noſtros omnino ſubegit animos Evangelio, uti nulla ſint apud nos ejuſmodi vel avaritiæ, vel invidiæ, vel ſuperbiæ peſtes inveniendæ. Nimirum

rum ex quo Primates, Metropolitani, Archiepiſcopi, Epiſcopi, Decani, Archidiaconi, reliquique titulis ornati Eccleſiæ Miniſtri rejecti ſunt exploſique, omnia cum modeſtia humilitate inſigni, ſummaque cum æquitate ac animi moderatione geſta ſunt. Scilicet!

Recordemur itaque (res enim recentis memoriæ ſunt) quæ nuper ante paucos annos exclusо titulorum, nominumque magnificorum tumore, ab hominibus novis & nullius nominis apud nos acta ſunt, eaque ſine legibus notis (quæ viſæ forſitan reformatæ parum, parum Chriſtianæ) prætextu religionis reformatæ facta ſunt.

Forum civile primum diſquiramus.

Ubi Leguleius pro cliente ſuo uti parerat, (rem geſtam exercitus loquor) municipales leges, eaſque ſecundum æquum & bonum regulas obſervandas aliquoties inſtituiſſet, non nemo ex Judicibus Aulæ petivendulorum (vulgo Haberdaſhers-Hall) *ita reſpondit; Nos non juxta leges communes, non ſecundum Cancellariæ regulas hic judicamus, at prout ex conſcientiæ ſuæ dictamine cuique viſum eſt. Veſtram fidem Lectores! Quæ futura tandem reformatio, quæ etiam in rebus civilibus judicandis, neque lege communi, neque æquitate dirigetur! Alterum autem forum ſive Conſiſtorium adeamus, quod vocant Eccleſiaſticum illiuſque pauliſper ſcrinia rimemur. Id ex primariis omnium judiciorum diviſorum hominibus conſtitit, at præ cæteris ex Presbyterianis, qui vocantur, atque Independentibus. Illi vero vocabulo βασανισαι examinatores, appellati, qui quæſtionem in Eccleſiaſticorum beneficiorum candidatos exercuerunt. Famoſum potius quam inclytum genus hominum, qui ſtrenue admodum Tortorum officium præſtiterunt; adeo ut experius non nemo dixerit, Diabolum plane ſtultum fuiſſe, qui ſancto Jobo ſcabiem affricuiſſet, exquiſitius multo atque omni equuleo longe truculentius atrociuſque fuiſſe tormentum, ſi ad Phalaridas illos* Βασανισας *ingenui viri amandarentur examinandi, ſi quis e clero Epiſcopali ad illos accedat cum advocatione patroni ad pingue & opulentum beneficium Eccleſiaſticum poſt quam longa tam dilatione, moraque diuturniore fatigatus, introitum tandem ad Inquiſitores obtinuit, Deus bone! quam inſulſas, quam ridiculas (quis enim alias ab illiteratis zelotis expectaverit?) quæſtiones audire ſatiſque facere neceſſe habuit, indignus,*

dignus, insufficiens, ignarus, scandalosus reputabitur.

Quid in causa est? malignus est: heterodoxus est, uno verbo; non est noster: Beneficium tanti per annum valoris Orthodoxum aliquem e nostris non dedecebit. At super hac re aliisque pluribus Milenus adeundus. Unum autem exemplum addam quo tandem finiam. Quidam haud ita pridem vir doctus & partium Episcopalium venit in hanc curiam examinandus. Illum inquisitorum antesignanus adoritur; Inter alia consimilis farinæ problemata, proposuit istud; Quo sensu Deus author peccati dici potest! Cui alter, quo, ait, sensu? Certe nullo, nisi non-sensu. Hominem præfidum! impudentem! perfrictæ frontis! Eo ventum audaciæ, uti quis Inquisitori eique primario ita respondet!

Rejicitur homo, & merito scilicet; quippe qui Gratia destitutus (nempe, non Dei, sed Inquisitorum) qualis ille Johan. 9. a Pharisæis pro responsatione haud absimili excommunicatus. Quid ille? Ad Patronum rem defert. Quid Patronus? Dicam impegit Inquisitori, [Quare impedit vocant.] Quid Inquisitor, quid ille? Ad Protectorem βαμουναικῶν festinat, asylum iniquitatis. Queritur apud ipsum, contemni Commissionem examinatorum. Nihil illam deinceps valituram, si legi communi subjiciatur.

Hanc advertite vos expostulationem (Anglicanæ libertatis reique publicæ Assertores) Quanta olim cura cautum est nequando Episcopi vim legibus inferrent? Eccos Presbyteros eccos Independentes (superbum nomen!) qui a nulla omnino lege pendent, exemptos volunt a communi lege se suosque. Quod utique documento est fore, uti, si quando ipsi rerum potiantur, abrogaturos communi lege suamque disciplinam pro lege, secundum conscientiæ suæ dictamen, imposituros.

Quod autem si titulis ac nominibus honorificis homines intumescant, at an Metropolitanorum, Primatum, Archiepiscoporum, Episcoporum, &c. an alienæ reipublicæ consimilibus: Illi sunt Diocesani Presbyteri, Archidiocesani, &c. qui sunt ad illum modum? At hi conficti olim a Presbyteris atque in illorum locum sufficiendi. Hoc ego certissime novi statutum a primariis Presbyterianarum partium, ne quid ex immutata forma regiminis honorum titulorumve deperderetur. Caterum ex his quæ commemorata sunt, haud arduum est conjicere, homunciones, etiam sine titulis honorumque

que decoramentis, opprimere alios, ambitioſe gerere ſe poſſe, inſoleſcere ac ſuperbire.

As the Presbyters except against *Titles of honor*, ſo likewiſe against *Forms of Godlineſs*, and thoſe of two ſorts, either *Forms of Prayer*, or *forms and modes of ceremonies*, which conſiſt either in *geſture* or *veſture*. As for the *form of Prayer*, let us firſt enquire what that is, against which their exceptions lie, and then we ſhall endeavour to ſatisfie thoſe exceptions.

The Liturgy or Common-prayer, ſo called, is a *Syſtem* of ſelect Scriptures, Prayers, and Praiſes proportioned according to the neceſſaries, and ſpiritual proficiencies of all Gods people.

1. To thoſe *under the fear of God*, in the entrance of the Liturgy, certain ſentences out of Scripture are premiſed, ſhewing the neceſſity of *Confeſſing* our ſins, and rayſing our hope of pardon, and forgiveneſs of them.

Then followes a *Form of Confeſſion*, and after it, *Abſolution from ſins*, and the Lords-Prayer in ſpecial for the *Remiſſion of ſins*. And becauſe *confeſſion* is either of *ſins* or of *prayſe*, after the *confeſſion of ſins*, followes the *confeſſion of prayſe*. Which yet cannot rightly be performed, unleſs the Lord enable us ſo to do. And therefore we pray, that the Lord would open our lips, *&c.* Accordingly we give glory to the holy and bleſſed Trinity; And we exhort one another to *ſing unto the Lord, and heartily to rejoyce in the ſtrength of our ſalvation*, &c. *Pſalme* 95. In which *Pſalme*, after the declaration of Gods power, *David* prevents an objection ſutable to their *ſtate under fear*, and like unto thoſe in *Kadeſh-barnea* [*in the mutable, and unſetled holyneſs of the childe-hood*:] The objection may be framed thus, we are not able through the power of God, to ſubdue our ſins, and to perform acceptable ſervice unto God, and therefore we ſhall periſh in our ſins, and never enter into the Heavenly reſt. The Pſalmiſt therefore dehorts us from hardening our hearts, leſt we ſhould be like thoſe fathers of the Hebrewes, whoſe carkaſſes fell in the Wilderneſs, *&c.* To which purpoſe the Apoſtle applies that part of the Pſalm to the Hebrewes in the ſame ſpiritual eſtate, *Heb.* 3. and 4.

2. To

2. To those *under faith in Christ*, Christ is propounded in the Psalms, (as some of the Antients have interpreted all the Psalms of Christ; and our Lord points us unto them, as giving testimony of himself, *Luke* 24.) also as foreshewen in types, and figures of the *Law*, and storied of, and propheſied of in others books of the Old Testament; In regard of all which, Christ is said to be χθὲς *Yesterday*, Heb. 13. When these have some way, ὡς ἐν τύπῳ, discovered Christ unto us, we break out into the praise of God, saying or singing, *We praise thee, O God*, &c.

After that Christ is discovered in *types*, *histories*, and *propheſies* more obscurely, He is more clearly manifested in the flesh, and expressed in one or other of the Evangelists or Acts of the Apostles. After which, the Church acknowledges, and blesseth the Lord for exhibiting His Son, according to the promises, and his fore-runner *John* the *Baptist*. Or which concerns all Nations, *Psalm* 100. *O be joyful in the Lord all ye lands.*

Then followes the confession of Faith in the Father, Son and Spirit. *Out of this faith*, the *Minister* and *People* pray mutually one for other. Which done, the *Minister* prayes for those things which the Epistle or Gospel holds forth, in the *Collect* gathered out of them; then prayes for *Peace*, and thirdly for *Grace, That we may fall into no sin, nor run into any kind of danger, but that all our doings may be ordered by his Governance, to do always that which is righteous in his sight, through Jesus Christ our Lord.*

In these prayers, the Petitions are more general, therefore the *Litany* is added, containing more particular Petitions according to the several temporal or spiritual wants of Gods people. Wherein and afterward prayers are made for the King, the Royal issue, and spiritual Governors, according to 1 *Tim.* 2.

3. To those *under the love of God and their neighbour*, is propounded a prayer out of largeness of heart unto God, *Unto whom all hearts are open, all desires known, unto whom no secrets are hid, that he will cleanse the thoughts of our hearts, by the inspiration of his holy spirit, that we may perfectly love him, and worthily*

magnifie His holy name through Christ our Lord.

This cannot be done unleſs the Lord be pleaſed to write his laws in our heart, which we pray for; which done, we return to our prayer, in ſpecial for the King and the royal iſſue, *&c.*

Then ſuch Scriptures are propounded for Epiſtles and Goſpels as befit that eminent eſtate.

And becauſe they who are in ſuch a condition, have a more explicit knowledge of God the Father, Son and Spirit, and other Articles of the Faith, the *Nicene* Creed is added.

And becauſe prayer is to be accompanied with alms-giving, certain ſentences are then propounded ſtirring us up thereunto. And ſo that Service concludes with a prayer for the whole ſtate of Chriſts Church, *&c.*

The like reaſon there is of Evening-prayer.

The explication of theſe and other particular ſervices would require a juſt Tractate.

Againſt this *form of prayer* the *Presbyters* except: For why ſhould any *form of prayer* be impoſed upon the people of God? Or if any, why ſo long? Why that which is clogg'd with ſo many repetitions? Why not a prayer more ſpiritual? Muſt one and the ſame fit all ages of the Church? Why are Godly men thereby hindred from the exerciſe of their gifts? Why muſt they uſe ſuch a form of prayer, as is taken out of the Maſs-book? Yea, why are many Canonical Scriptures left out of the Kalendar, and Apocryphal placed in the room?

Epiſcopal men alleadge for themſelves, that there is no Church in the world, no not that which the *Presbyters* account the *beſt reformed*, but it hath a *form of prayer*; Becauſe not onely they who are grown up in religion, but the young ones alſo, who are not able to pray of themſelves, may thereby be inſtructed and taught how to pray; ſuch were *Johns* diſciples, and ſuch were Chriſts, whom therefore they both taught to pray. But if exception be againſt a *form, becauſe a form*, every conceived prayer is a *form* unto thoſe who hear it; which is well to be conſidered by them, who except againſt *a form of prayer, becauſe a form.*

But if a *form of prayer* be needful, they ask, why ſo long a

form

form of prayer? Why hath it ſo many *repetitions*? It's true the *Liturgy* hath *repetitions* in it. Yet are not all repetitions vain or Heatheniſh, ſuch as our Lord forbiddeth, nor for that end; but to expreſs the *fervency* and *ardour of affection*. And therefore we read many iterations of the ſame petition or thankſgiving (which will amount to the ſame exception) uſed by *David*, as elſe where; ſo eſpecially Pſalm 136. *For his mercy endures for ever*, twenty ſix times uſed in that one *pſalm*. Yea, and our Lord himſelf is ſaid in his prayer, to have uſed the ſame words. But although this blame were juſtly laid upon the Common-prayer, yet do not many of them who except againſt it, much mend the matter in their conceived prayers; wherein they uſe moſt what many *repetitions*, eſpecially when they are at a loſs, and know not what elſe to ſay; which is not ſeldom. And as for *length of prayer*. The whole *Liturgy*, *Litany*, *and all*, is not ſo long as many of their conceived prayers. And if their prayers be ſo long, ſurely it is their own fault, if all that time they do not exerciſe their gifts. What they ſay of ſpiritual prayers, are there any more ſpiritual in all the Latine or Greek Liturgies? How much leſs in theſe mens conceived prayers? And if there be ſome of all Diſpenſations in all Ages of the Church, why may not this form of prayer compoſed as I have ſhewn, fit all Ages of the Church? Nor do *Epiſcopal men* deny but that many of the *Church-prayers* are extant in the *Maſs-book*. And is it not for the credit of the *Roman Miſſal*, that ſo excellent prayers are found in it? What though all the Epiſtles and Goſpels, or the moſt of them may be read in that Book? Are they therefore one jote the worſe? Or is the Scripture any whit the leſs true, becauſe it hath been cited by the father of lies? Feign the *Maſs* as abominable as any man can make it, will any reaſonable man refuſe what is unqueſtionably good, becauſe it hath been ill uſed? May not the Sun ſhine upon a dunghil, and yet looſe nothing of its purity? It is true, that ſome *Canonical Scriptures* are omitted in the Kalendar, and *Apocryphal* ſet in their place, as the two Books of *Chronicles*, the Book of *Canticles*, the latter part of *Ezekiels* propheſie, much of the *Revelation*,

and ſome others. And why not? For although *all Scriptures were written for our edifying*, yet all Scriptures do not edifie alike. As for thoſe *Canonical* omitted, the *Epiſcopal man* dares appeal to the *Presbyter*, whether *Adam*, *Seth*, *Enoſh*, and the reſt of the Genealogy, edifie ſo much as the Scripture *Canonical* or *Apocryphal* appointed to be read in place of it. Yea, whether the Hiſtory of *Judith* may not edifie as well as the Hiſtory of *Jael*. Yea, why he, though with much ſtudy he hath hardly attained to the true meaning of the latter chapter of *Ezekiel*, and the Book of *Canticles*, and the *Revelation*, yet ſhould deſire that the ſame Scriptures ſhould be propounded to the underſtanding of the rude multitude *ex tempore*, and hope that thereby they ſhould be edified.

The Learned Jews were not thought to envy the people the Holy Scriptures, when they forbade the novices the reading of the three firſt chapters of *Geneſis*, and ſome other Scriptures, leſt they ſhould frame ill interpretations of them.

Many other exceptions are taken by the Presbyterians and others, againſt the Book of Common-prayer; which are ſo frivolous, that its apparent their *Palmarium*, their main *Reaſon* againſt it, is, — *Stat pro ratione voluntas*, They *would* not have it.

But the Presbyterians take great exceptions againſt the Forms of Godlineſs expreſſed in Ceremonies in Geſture, as Bowing, Standing, Kneeling, enjoyned at the performance of divers parts of the Divine Service, with which the Church of God ſhould not be burthened.

Concerning ſuch *Ceremonies*, Epiſcopal men ſay, That a reaſon may be given of them, according to the different parts of the Service where they are commanded to be uſed. Divers of Epiſcopal *perſwaſion* have written particularly of theſe; and therefore I refer the Reader to them for ſatisfaction. I ſhall onely adde a Rule out of *Ticonius*, cited by St. *Auſtin*.

When any thing in Scripture is preſcribed to be done, without the circumſtances when, where, how, *&c.* it ſhould be done, which yet cannot be done without ſuch circumſtances, that duty to be done muſt be circumſtantiated out of the word elſwhere

elſwhere mentioned, or according to the ancient cuſtom of the Church.

As when the Apoſtle ſaith, *Preach the word*, yet adds not *when*, or *where*, or *how*, a due circumſtance of *place* and *maner*, may be taken from the practice of *Ezra*, *Nehem.* 8. 4. or of *Solomon*, 2 *Chr.* 6. 13. where the word turn'd a *Scaffold*, ſignifies rather a *Pulpit*. So when our Lord ſaith, *Baptize all Nations*: And touching that other Sacrament, *Do this as often as ye do it in remembrance of me.* The *mode* or *way* of adminiſtring and receiving theſe Sacraments, is no where commanded, and therefore its left to be directed by the Fathers of the Church.

But whereas *Forms of Godlineſs* are either in *geſture* or *veſture*: 1. In *veſture*, as the *Surplice*. At this ſome take moſt offence, becauſe it is of *humane invention*, yet is it uſed in Gods Worſhip; and certain parts of the *Miniſters Office* may not be performed without it, as the *adminiſtration of Baptiſm*, &c. 2. Beſides we ought not to conform our ſelves unto the *Antichriſtian Papiſts* who uſe that *veſtment* with very great reverence. A ground of great ſuſpition, that it is a *Babyloniſh garment*, becauſe it is one of thoſe merchandizes wherein *Babylo* traded, *Revel.* 18. 14. 3. Laſtly, all things ought to be done to *edifying*. But what edifying can there be in *wearing of a Surplice?*

The Epiſcopal man muſt ſatisfie theſe doubts, otherwiſe he muſt leave off his *Surplice*. But that he may keep it on, he anſwers thus to the firſt ſcruple, That the *Prieſt* muſt uſe ſome *garment* or other in his *miniſtration*; and ſince no certain definite *veſture* is enjoyned him in the Goſpel, the Governors of the Chriſtian Church have thought meet ſome way to imitate the Jewiſh *Prieſts*, who in their ſervice, according to Gods ordinance, wore a *linnen Ephod*, ſo that they borrowed not this *garment* from the Papiſts. What they ſupect of the *Babylonian ware*, that by the *fine linnen* was prefigured the *Surplice*, is groundleſs; For the word Βύσσυος, or Βύσσυινον, they anſwer either to בזע, or שש, which may be doubted whether they ſignifie linnen or ſilk, as our Tranſlators render the latter word in the margent, *Exodus* 25. 4. And if ſo, the Presbyters

ters (ſay they) make us finer than we are; we wear no ſilk Surplices.

But what if one ſhould queſtion the Presbyterians *Geneva-gown*, as the Presbyters queſtion the Epiſcopals ſuppoſed *Roman Surplice*? This is not without precedent. A man learned and eminent in his way, one of the late *Aſſembly*, being a Non-conformiſt, he refuſed to wear a *Surplice*. He had a ſon, a pregnant young man, who not onely ſcrupled the wearing of the *Surplice*, but the Maſter of Arts *Gown* alſo; from which ſcrupuloſity his father much diſſwaded him. To whom his ſon returned this anſwer, Father, if you ſhall be pleaſed to give me your reaſons, why you forbear the uſe of the *Surplice*, I ſhall tell you mine, why I wear not a *Gown*. Nor was this young man alone of the opinion. A good woman once told me, ſhe had no exception againſt my Doctrine, onely ſhe was ſcandalized at my *Gown*, being a *Relique of Rome*. I told her the faſhion of my Gown was not taken from *Rome*, but that it is indeed the faſhion of the Burgomaſters of *Geneva*; which gave her much ſatisfaction. Wo to the Teachers, and theſe who are taught by them! How have they neglected that talent of Gods grace in them, and are caſt into outward darkneſs, even the darkneſs of outward things.

To the third ſcruple, which only hath a ſhew of reaſon, they ſay, The *Surplice edifies not*, as all things ought to do in the *worſhip of God*. Surely it doth *edifie*, but becauſe fleſh and blood would alwayes be tampering in the *Worſhip of God*, its here to be excluded, when we ſay, that the *white garment* doth edifie *ex natura rei, non ex humana impoſitione*: The *Surplice* edifies out of its own nature, not by invention or impoſition of men. For whereas the *Prieſt* ought in righteouſneſs and holineſs to exceed at leaſt the common ſort of people, the *Surplice* is a *diſtinctive Character* between them; And hath in it the ſignification of *inward righteouſneſs*, which the people in their Reſponſe, pray, That the *Prieſts may be clothed withal*, out of *Pſal.* 132.9. *Let the Prieſts be clothed with righteouſneſs*; For the *fine linnen is the righteouſneſs of the Saints*, Rev. 19. 8. which we purchaſe of the Lord Jeſus by Faith and Prayer,

Revel.

Revel. 3.18. whence ariſeth ſpiritual *joy and cheerfulneſs* in the ſervice of God, *Eccleſ.*9.8. whereby we become like unto the *holy Angels*, Acts 10. 30. and begin to do the will of God in earth, as it is done in heaven. So that the Epiſcopal men reaſon thus: If the *fine linnen* be the *righteouſneſſes of the Saints*, according to *Revel.* 19. 8. the *Babylonian fine linnen* will prove the *falſe* righteouſneſs, whereof the Presbyterians have no ſmall ſhare, when they imagine themſelves clothed with the *righteouſneſs of Chriſt*, and renounce all *inward inherent righteouſneſs*, which is to be fulfilled in us who walk not after the fleſh, but after the ſpirit, *Rom.* 8.

So that maugre all that hath been objected, Epiſcopal men may wear their Surplices.

But the Presbyterians will not be ſatisfied; but what they want in *reaſon* againſt the *Ceremonies*, whether in *geſture* or *veſture*, they make up in *paſſion*, and call the Ceremonies *Popiſh*; and ſay, that becauſe they are uſed by the Papiſts, therefore it is not ſafe for the Reformed Churches to uſe them. Why? Becauſe the Papiſts are *Idolaters*, they are Antichriſtian.

Nor will I make *Apology* for them, ſaith the Epiſcopal man, no, nor for our ſelves. When men are charged to be *Idolaters*, is it in regard of the outward *Idol* onely, or the inward alſo? We read *Ezek.* 14.3. of *idols in the heart.* Does not the Apoſtle ſay, that *covetouſneſs is idolatry*? And that ſome there are *who make their belly their god*? Yea, what if theſe latter be the worſe *Idolaters*? Surely ſince Gods eyes are upon the heart, an *Idol* there is moſt abominable. Are they Antichriſtian? Does not the Apoſtle ſay, there are many Antichriſts? 1 *John* 2. and are there none of them in us? As for *multiplicity of Ceremonies*, or *no Ceremonies at all*, if any Church can be without all *Ceremonies*, which I much doubt, (for they who moſt oppoſe all *Ceremonies*, if well looked into, have *their Ceremonies.*) But if one Church have multitudes of Ceremonies, and another none at all, whether ſhall we juſtifie of the two?

Two women fell out, the one called the other *whore*, the other called her *ſlut.* They are both naught.

The *multitude of Ceremonies* or *gay ornaments*, may render the

the *Church of Rome* ſuſpected to be a *ſtrumpet*. Yet the *want of all Ceremonies*, (as decent diſtinctive garments) as they do not prove the *Proteſtants Church* to be *chaſte* or *honeſt*, ſo neither doth it render her *comely*.

Surely a principal regard ought to be had of *Peace*, even with the Papiſts, and how can that be advanced better, than by complying with them in what is *orderly*?

For whereas we are bound as much as lies in us, *to live peaceably with all men*, are the *Papiſts*, yea are the *Turks* or Infidels excluded from this *peace*? And whereas its injoyn'd, that as much as lies in us, we ſhould *live peaceably with all men*, ſurely we ought to ſeek peace with them in all ſuch *actions*, *geſtures*, *poſtures*, *ceremonies*, as are not forbidden in the holy Scriptures. And whereas the *Romiſh Church* is held by diverſe *Proteſtants* to be a true *Church*, though much corrupted, as a man though diſeaſed, yea full of ſores and putrefactions, is yet a man; we may, yea we ought according to the Rule named, in all things that are *true*, honeſt juſt, pure, lovely, of good report, *&c.* Phil. 4. 8, 9. ſeek *peace* with them; and with an holy *Spagirik* purge out whatever is corrupt among them.

Alas! both they and we are as a company of men faln into a deep pit, and we quarrel one with other in the dark, like the *Andabata* who fought with their eyes ſhut.

How much more ſafe is it that we all endeavour to get out of the pit of corruption, and become guides to others of ſo doing?

We have heard ſome principal differences between the parties; But

4. *How fell theſe parties out?*

THere are different reports, and it is but reaſonable, that we hear both.

The Epiſcopal man tells us, that the faction of *Aerius*, obſerving how many Eccleſiaſtical Dignities were wiſely conferred, and worthily beſtowed on perſons pious and learned, they envied the flouriſhing eſtate of the *Church under Epiſcopal Go-*

Government; and being ambitious of those honours, whereof they were conscious to themselves they were most unworthy, and despairing that ever they should pass thorow the *Temple of Vertue, into that of Honour*, they resolved, *Flectere cum nequeant superos, Acheronta movere.* And therefore for the satisfaction of their *envy* and ambition, by their pretence of *piety*, and *zeal for the truth* (that is, *their own chosen tenents*) and *feigned fear of Popery*, they stole into an interest much stronger then their own, whereby they thought, they might command all the world. Under the fore-mentioned pretences, they engaged the mutable populacy already weary and surfeting of a long *peace*, unto their party, by whose help what could they not do? Some would change the *Civil Government*, others the *Ecclesiastical*. And all presumed, that the sword could effect all this. And therefore the yong men must be cursed into the war, and the Pulpits must sound with *Curse yee Meroz*, &c. And they did it *bitterly*. Yea, *Meroz* hath been cursed on both sides; and the yong men terrified out of doors, conscientiously to kill and slay, and the most have been thought to go forth *in their simplicity*. O how many thousands have been slain in this and the neighbour Nations! And many of those who returned with broken Legs and Arms, and elsewhere wounded in their bodies, are dead in Hospitals, cursing those who cursed them out. Then *the lean kine came forth, and eat up the fat ones*; men of decayed and desperate fortunes, repaired their estates with the ruines of those who were *peaceable in the land*.

Then was a man made an offender for a word; and a snare was laid for him who reproved in the gate, and the just was turned aside for a thing of nought. And have we not known notorious whore-masters, reeling drunkards, profane swearers and cursers, abominable lyars, incarnate, envy, hatred, malice and all uncharitableness, have we not known those, and a thousand such masked under the visor of the *godly party*? For the cover of all this wickedness, was that damnable *art of seeming Hypocrisy*, *Hypocrisy* that might be felt, it was so palpable. The Episcopal man will draw a vail over all the rest which might be added.

Let us hear the Presbyter. He layes all the blame upon the Episcopal clergy and tells us, that their ambition and tyranny hath ruin'd all; That thi, begun to work in the time of St. *John*, who notes both in *Diotrephes*, then *Bishop*, before *Aerius the Presbyter* appeared in the *Church*, that *Diotrephes* ὁ φιλοπρωτεύων, 3 *John* 9 10. *Diotrephes* was notable for his *ambition*. He might no doubt πρωτεύειν, have had the place of a *Primate*. It's necessary in every convention of men that there be one *chief* and *first*, and others after him. But *Diotrephes* was φιλοπρωτεύων, he loved priority and *primacy*. St. *John* blames his ill *affection*. At all feasts and all meetings of men, there are places of superiority; nor doth our Lord disallow it, where he saith, lest a more honorable man come, *&c.* Our Saviour blames *ambition* in them, who *love the uppermost rooms at feasts*, and the *chief seates in the Synagogues*. Nor doth he disapprove salutations, *Math.* 5 47. but *chap.* 23. 7. He reproves the Rabbies affectation, *who loved greetings in the markets, and to be called of men Rabbi, Rabbi.* Nor was this *ambition* of *Diotrephes* discovered in some one act or other, but it was *habitual* in him, the Apostle saith not φιλοπρωτεύει, but φιλοπρωτεύων, which notes *continuance in that affectation and ambition.* And yet the *Article* ὁ addes to his *habitual ambition*, he was *notriously loving high place and primacy*.

And have there not been such *Diotrephes* among us, Οἱ φιλοπρωτεύοντες, who have *loved* to be *lording it* over their brethren? yea, *above their superiors?* what a shameful *ambition* was that, when one *Primate* sate in the others lap? our English Story records it. How much greater *ambition* to advance himself above the King, *who is supream*, saith St. *Peter*. (Let his pretended Successor note that) *Ego, & Rex meus.* I and my King.

The Kings heart, though he be *supream*, must not be *lifted up above his brethren*; And should the *Priests* heart be lifted up above his brethren? yea above his *Soverain*?

Does this proceed from *knowledge? that puffs up*, 1 Cor. 8. or indeed rather from *want of knowledge? A little knowledge puffs up; but a great deal makes men lowly.* A few Pease or Beans

Beans make a great noiſe in an empty bladder blown up; but a full ſack makes none at all. An empty Hogshead ſounds more than a full Butt.

Or does this ambition ariſe from *power*? *Surgit animus cum potentia*, The minde commonly exalts it ſelf with power. And then moſt what abuſeth that *power* to oppreſſion and tyranny over others under them. So that it is not ſafe to entruſt ſo much power in one mans hand. It hath been obſerved, that *they who have power in their own hand, unleſs they be awed by the Omnipotent God, are ſeldom juſt*, according to *Mich* 2.1. They practiſe iniquity, *&c. becauſe* it is in the power of their hand; For μάλιστα ἀδικοῦσιν ἄνθρωποι ὅταν δύνωνται, *men moſt of all do injury when they have power*. Therefore *Diotrephes* the Primate was a Tyrant, domineered over, and was injurious to the flock of Chriſt. *He caſt the brethren out of the Church*, 3 John v. 10. And what have our Biſhops done leſs? which is quite contrary to our Saviors precept. It is the ſpeech of our Lord, and the Biſhop of our ſouls to his Apoſtles, *Math.* 20. 25. *The Rulers of the Gentiles exerciſe dominion over them, and the great ones exerciſe authority over them; but it ſhall not be ſo among you.*

The Epiſcopal man anſwers the Presbyter, and tells him, That ſome of his party framed a falſe Tranſlation, and he takes advantage of it for his cauſe. For had the Lord given his Apoſtles *power*, it was then lawful, no doubt, to *have power*: And if they had *power* and *authority*, might not they exerciſe it? Otherwiſe to what end had they it, if they might not uſe it? *Quid mihi divitiæ*, and ſo why have I power, *ſi non conceditur uti?* if I may not uſe it? And if the Rulers of the Gentiles might uſe their power, why might not the Rulers of the Church uſe that power alſo which the Lord hath given them? But the words are not well tranſlated; κατακυριεύειν ſignifies word for word, *to lord it, to domineer, to be imperious*, and that other word κατεξουσιάζειν is to *abuſe authority*, according to the ſignification of κατά in compoſition. Thus did the Rulers of the Gentiles, and their great ones; but it muſt not be ſo among Chriſts Apoſtles, nor the Biſhops *their Succeſſors*, they muſt not *domineer*, they muſt not *abuſe their power* over Gods

 heritage,

heritage, 2 *Cor.* 1. 24. the Apoſtle having teſtified his *authority and coercive power*, he limits it of himſelf, *Not*, ſaith he, *that we have dominion over your faith, but are helpers of your joy; for by faith ye have ſtood.*

We take notice hence, and let the Presbyters obſerve it, Diotrephes *was a Biſhop in the Apoſtles time, and St.* John *was an Archbiſhop, who threatned* Diotrephes *an Eccleſiaſtical Cenſure, for his tyrannical abuſe of his authority.*

Nor do men of Epiſcopal perſwaſion go about wholly to excuſe the *Hierarchy* from all blame. Howbeit, they are not of *Hams* race, that they ſhould diſcover their *fathers nakedneſs.* Onely thus much they acknowledge, That great men have great faults; *nor ought we to marvel at the matter*, ſaith *Solomon*, Eccleſ. 5. 8. But among thoſe faults, certainly this was not the leaſt, That, whether through *indulgence* or *connivance*, or down-right *negligence*, they ſuffered a *foreign government* to grow up under them, even to the *extirpation* of themſelves, and with them, of the *Kingly Power which protected them.* A moſt grievous, lamentable, and deplorable ruine!

At neutra tamen authoritas peſſundata ſimul poteſt & ſemel uno niſu reſtaurari. Etiam licita, poſt abuſum, poteſtas haud poteſt facile redintegrari. Pientiſſimus ac prudentiſſimus Rex regimini ſuo rectam init viam, ſubditos bonis moribus atque homine Chriſtiano dignis inſtruit, & monita de regno Dei præſtruit regno ſuo: atque adeo authoritate Dei in animis hominum authoritatem confirmat ſuam; Et ſic juſtitia ſtabilit ſolium ſuum? An non & hoc firmiſſimum Eccleſiaſticæ Hierarchiæ fulumentum. An non hoc & ipſi maxime τὸ πρεπον? An alias unquam populo perſuadebitur jus eſſe divinum Epiſcopatus?

Reverendi Patres Eccleſiæ filiorum ſuorum querelas audire ne dediguentur. Severius olim juſto atque haud paterne actum, ubi aures amputatæ illis qui Epiſcopis obedire detrectarunt: Quamvis enim illi hac contumelia digniſſimi, at hi certo indigni qui facerent tamen. Feſtis etiam diebus, utut precibus communibus interfuerint, ſuæ cuique vocationi, per Apparitores, haud licitum vacare, cum tamen ſex diebus hebdomatim Dominus laborare juſſerit. Curias Eccleſiaſticas aliquoties reculis nullius momenti turbari,

bari. Levibus eas alicubi perſonis, non Dei timentibus adminiſtrari unde Officiales ab officiendo, non ab officio ſortiri nomen. In rebus Eccleſiaſticis dijudicandis idoneos eſſe magis Epiſcopo Presbyteros, eoſque pro veteri more, quam laicos, (ut factum aliquando perperam) Aſſeſſores. Excommunicationum fulmina pro cauſis nihil ſæpius emitti, cum tamen haud vacet exignis rebus adeſſe Jovi; nec de minimis curet lex. Cæremonias corticem religionis curari magis quam medullam ejus, pietatem morumque probitatem. Genuflexiones ad menſam ſacram ſine Canone omnino fieri. Nimirum his induci facillime opinionem ſcandaloſiſſimam ac periculoſiſſimam tranſubſtantiationis; atque adeo perſecutionem qualis olim temporibus Marianis. Imo & horrendum illud nuperum civile bellum utut etiam alia cauſa procrearint, potiſſima tamen ea fuiſſe creditur, quod religioſuli (non dico quam religioſe, quam licite, quam pie) turbas ideo moverint, ne res eo in loco eſſent quo dudum fuerant.

Superpellicum & cætera ornamenta Eccleſiæ ac cæremonias haud ἀθρόως ac vehementer urgenda; verum illa ſenſim rectius ac paulatim inducenda. Siquidem licet illa longa ſint antiquitate veneranda, nova tamen hominum generationi nova plane atque noviter inventa exiſtimantur, ideo quod aliquandiu deſuetudine intercideriut: iique rebus jam novis ſtudere videntur, qui laudabiles tantum Eccleſiæ mores conantur antiquos inſtaurare. Cæremonias Eccleſiæ paſſim exercere, nullam tamen expoſitionem extare, nullum Rationale divinorum, quo rerum in Eccleſia ita vel ſecus geſtarum ratio reddatur.

Deſinam jam tandem plurium. Prodiit libellus ante paucos dies, cui pro titulo eſt Non-conformiſta, de precibus communibus & cæremoniis in quo, ſi qua vel Topica, vel ἄτοπα, contra Leitugriam Anglicanam, omnia ὅλῳ θυλάκῳ corraduntur. Totus totus ille libellus eſt recocta crambe.

Optabile tamen eſt ut reverendi Patres illa quæ vere ſunt offendicula e medio mature tollant, omnemque ſcrupulum ſi fieri poſſit, examinant ex animis dubitantium. Nimirum utut in illo libello haud pauca ſint quæ vel ex ignorantia, vel e partium ſtudio profecta, quæ contra militant argumenta, tamen haud dubie nonnulla ſunt quæ ſolidam reſponſionem poſtulant. Quale illud eſt

in

in ſepeliendi formula : Ubi cadaver (ſorte nebulonis improbi) humo committitur firma certaque ſpe reſurrectionis ad vitam æternam. *Quam nemo quiſquam ſanus concipit. At Presbyter ita dicat, oportet. Hoc atque alia certe quandiu proſtant omnium oculis, nec iiſdem ſatis aperte fiat. omnino vera eſſe ſaltem rudibus & illiteratis atque ἀναντιῤῥήτα videbuntur. Unde ſuſpiciones ac ſuſurri, odia mutua, & invidia, animoſitates atque æmulationes, & quid mali non inde oborietur ?*

Neque par eſt ut iſta ſola prudentiſſimi pietiſſimique Regis urgeantur authoritate, alias plurimum valitura ; ſiquidem in rebus ad religionem intime ſpectantibus, ubi cum Deo immediate agitur, neceſſe eſt uti mandata ſua veritate ratione, inſitoque ſuo pondere convincant animos hominum ; Cæteroqui humana ſola authoritate mixa & ſuffulta, dempta authoritate illa (quid enim ni demere poſſit pro ſuo Rex arbitrio, ſi res exigat,) ſua levitate ſpreta & contempta evaneſcent.

But while the Epiſcopal man acknowledgeth ſome miſcarriages by ſome perſons under the Government of *Biſhops*, he enquires, Were there none committed by the *Presbyterians*, in that very time when they were *Probationers* for their *New Government*, and when Policy might have enclined them to more plauſible and gentle demeanour, whereby they might have won upon the affections of the people ? However, was it reaſonable or equal, that the faults of ſome one or few, ſhould redound to the blame, yea *extirpation* of the whole Community ? Judge righteous judgement. Is it juſt, that becauſe ſome *Aldermen* have been faulty in the Tranſactions of theſe late times, therefore the *whole rank and order* of them ſhould be taken away ? Or, becauſe ſome *Presbyterians* have been zealous and pragmatical in many unwarrantable actions, is it therefore juſt or reaſonable, that the whole order of *Preſbyters* ſhould be *extirpated ?*

O that theſe divided Parties would leave off the blaming one another, and would enquire,

5. *Wherein*

5. *Wherein they ought to agree.*

THe endeavors of moſt men towards *pacification*, have been ſpent in preſenting certain Tenents and Principles wherein they would that all men ſhould agree. Hence the *formula concordiæ* was framed, and many other *Confeſſions* and *Articles* of Religion, as thoſe of the Church of *England*.

But its worth the enquiry, whether all theſe pretences of *Agreement* tend not rather to *diviſion* and *diſagreement* than union amongſt men; that in ſome particular *Opinions* ſome might *accord*, and in others oppoſe all other men. To this purpoſe pains have been lately taken.

But the iſſue hath been *rent* and *diviſion*: Becauſe they have endeavored ſuch an Union as ſhould be made by *equivocal* and *amphibological Phraſes*, which may be underſtood and taken divers ways, which could hold men no longer together than that Artifice was unridled. And if men agreed in theſe Tenents, then they were on this ſide, or that, which gloried by encreaſe of their party.

Thus the Phariſees compaſſed Sea and Land to make *Proſelytes*. And many like them, have labored to make men *Orthodox*, as they ſpeak, that is, to bring men to their opinions, to *think as they think*, while mean time little or no regard hath been had of the Chriſtian life; nor do men conſider, that it matters not much of what Religion or Opinion any man is, if he be a knave.

The holy Scripture directs us not ſo much to *Principles* of *Speculation*, as to *good affection*, *life*, *and practiſe*. *If thou do well, &c.* Gen. 4. *Ceaſe to do evil, learn to do well, &c.* Eſay 1. *He hath ſhewen thee, O man, what is good, &c.* Micah 6. *Repent, for the kingdom of heaven is at hand. Bring forth fruits worthy amendment of life*, Math. 3. In every Nation they that fear God and work righteouſneſs are accepted of him. Otherwiſe, to *dogmatize*, *to know*, and *believe*, and hold this or that *principle*, without the *life*, *affection*, and *action*, *cui bono?* to what what purpoſe is it? See what account the Spirit of God makes

of

of such *Theory* and *Faith*, see *Romans* 2. and *James* 2.

What then is it wherein we should agree?

That wherein they who differ, and we all ought to *agree*, is the *wisdom and life of God in righteousness and holiness of truth.*

This *wisdom* is *begun* in the *fear of God*: The *progress* of it, is in *faith and hope*: The *consummation* of it, is in the *love of God and our neighbor.*

The life of God is that, from which we have been all alienated, and unto which we are again lovingly called. The *archetypon* of this is God himself, who is our *life*; and the Son of God who is our *life*, and the Spirit of God, which also is the Spirit of *life*.

This *life* is explicated in *righteousness*, which comprehends all graces and vertues; of which that Poet, whose verses were accounted Oracles, saith, ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετή ἐστι: which *Tully* turn'd, *Justitia in se se virtutes continet omnes.* And we may English it, *In righteousness all vertues are contained.*

The *effect of this righteousness is peace*; whence another of the old Poets in his *Genealogy of Vertues and Graces*, which he calls *Gods*, saith, εἰρήνη θεμιστὸς θυγάτηρ, *Peace is the daughter of Justice and Equity.*

This divine life came forth from the Lord in all purity. This was prefigured by *Eve* taken out of *Adam*, that is the life (חוה) taken out of Christ, of whom then to come, *Adam was a figure*, Rom. 5. This *Eve* is the mother of all those who truly *live*, as *Hierusalem* is said to be *the mother of us all.*

As this *life* came spotless and pure out of Gods hands, so it must return unto him. And therefore *Christ loved his Church, and gave himself for it, that he might sanctifie it, and cleanse it with washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinckle, or any such thing, but that it should be holy and without blemish*, Ephesians 5. 25, 26, 27. Hitherto we are to be gathered, *Gen.* 49. 10. 2 *Thes.* 2. 1. Hither tend all the labors of the Bishops and Presbyters. Herein we all ought to meet, *Ephes.* 4. 13.

This *divine life* hath been much obscured and counterfeited by all sorts of *Philosophers* and *false Christians*, and is said for

that

that reaſon, *to be taken from the earth.* The Lord Jeſus therefore appeared to make diſcovery of this *divine life*, John 17. *This is life eternal to know thee, and whom thou haſt ſent, Jeſus Chriſt.* And therefore the Apoſtle ſaith, that he hath conquered death, and doth φωτίζειν, *enlighten* or *illuſtrate the life* which was darkened and obſcured before, 2 *Tim.* 1. 10. And it is more and more diſcovered in the growth of it.

For as there are different *ages* in the *natural life*, ſo likewiſe are there in the *ſpiritual life*. And the *wiſdom of God enters into the holy ſouls according to the ages*, Wiſd. 7. 27. To which purpoſe, the Apoſtle is to be underſtood, Epheſ. 4 7. *Unto every one of us is given grace, according to the meaſure* τῆς δωρεᾶς τοῦ χριστοῦ, *of the gift Chriſt*, that is, *of Chriſt himſelf who is that gift*, as our Lord calls Himſelf *the gift of God*, John 4. For as the viſible ſun, by few or many and often revolutions, makes a like number of *natural days* or years in the outward and viſible world; after the ſame proportion, in the inviſible and ſpiritual world, the *ſun of Righteouſneſs* lifts up the light of his countenance on the ſouls *of thoſe who fear him, on whom he ariſeth*, Malach. 4. 2. And accordingly make ſome *yonger*, ſome *elder*, ſome *old aged men.* For if in truth and in Gods computation, they were *elder* or *yonger*, whom the world accounts ſuch, who ſhould be more *full of days* then *Adam and Methuſala*? Who yet are never, in all the Scripture ſaid to be *old men.* But *Abraham* the father of the faithful, *who had ſeen Chriſts days*, is ſaid to die in a *good old age*, and *Joſhua*, *Job*, *David*, *Jehoida*, with ſome others, all children in reſpect of thoſe two, are yet ſtyled *old men and full of days*; when yet the eldeſt of them all, if we regard their *natural life*, in this outward world, came ſhort of *Adam* and *Methuſala*, many hundred years.

The Wiſe man ſpeaks home to this, *Wiſdom* 4. 8, 9. That *honorable old age is not that which ſtandeth in length of time, nor that is meaſured by number of years, but wiſdom is the gray hair unto men, and the unſpotted life is old age.* And ſpeaking of *Enoch* the yongeſt of all thoſe *Patriarchs*, in regard of natural life, and the father of *Methuſala* the *eldeſt*; *he being made perfect in*

a ſhort time, *fulfilled a long time*. They who are grown up in this divine *wiſdom and life of God*, are ſaid to be *old men* and *Senators*. Thus πρέσβεις, are *Ambaſſadors*, ſuch as are imployed in that honorable *Function*, 2 *Cor.* 5. So they were called *Apoſtles*, becauſe they were *ſent* by the Lord, what ever their *natural age* was.

They who were further growen up in the *divine wiſdom and life of righteouſneſs*, were called πρεσβύτεροι, *Presbyters* or *Elders*; And from the name *Presbyter*, otherwiſe *Prieſter*, *Prieſts* have their name by a contraction.

Which is an honorable title, and ſuch as was common with *princes*; as the *Prieſt of On*, *Gen.* 41. may be as well rendred, the *Prince of On*. David's ſons were כֹּהֲנִים *Princes*, 2 *Sam.* 8. 18. *Jer.* 5. 31. They who were the moſt aged and *eldeſt* in this *divine life*, were the *Apoſtles* or the *Biſhops* their Succeſſors; whence *Clemens Alexandrinus Lib.* 6. Strom. αἱ κατὰ τὴν ἐκκλησίαν προκοπαὶ ἐπισκόπων, πρεσβυτέρων διακόνων, Proficiencies of the Church of Biſhops, Presbyters, Deacons. So that neither *Biſhops* nor *Presbyters* are of their own, or any other mans making; *not of men, nor by men*, Gal. 1. 1. Paul *planteth, and* Apollo *watereth, but the Lord himſelf giveth the encreaſe*. For as in natural aggeneration, the man may eat and drink, but the encreaſe is not in his choice, he cannot add one cubit to his ſtature; even ſo a man may partake of ſpiritual nouriſhments, and *feed on faith*, but his *encreaſe* and *proficiency* is not in his one choice, but the Lord gives it. And St. *Peter* ſhews wherein his Presbytery conſiſted, *viz.* in the participation of the death and life of Chriſt, 1 *Peter* 5. 1. *A witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed.*

And St. *Paul* proves his *Apoſtleſhip* by his ſight of the Lord, and he tells the *Elders* of *Epheſus*, that the holy Ghoſt had made them *overſeers or Biſhops* ἐπισκόπους, *Act.* 20.

But theſe were made immediately of God, we read of thoſe alſo who were made by men. *Tit.* 1. 5. However that be true, yet mans conſtitution of *Elders*, preſuppoſeth Gods preceding work in them. Thus the Lord commands *Moſes* to look out

ſuch

ſuch *Elders* as he knew to be ſuch, *Num.* 11. And in our *ordination*, the perſons to be *ordained*, are required to give an account what motions and inclination of Gods ſpirit they have had diſpoſing them to that holy *function*. And in this regard the *Apoſtles*, and other *Miniſters* of the Church are called *Gods gifts unto men*, *Eph.* 4. Nor doth our Lord any where ſay, that he will put an end unto, or change that diſpenſation: ſo that we may always expect thoſe *gifts* from God unto his Church, untill the *Unction* or ſpirit of God ſo teach ſome men, that they ſhall not need that any man teach them. Such a ſtate there is, whereunto ſome had attained, unto whom St. *John* wrote, 1 *John* 2. 27. *The anointing which ye have received of him, abideth in you; And ye need not that any man teach you, but as the ſame anointing teacheth you of all things*, &c.

Whereas therefore ſome at this day diſpute againſt an *immediate call* from God, they go about to take away Gods preventing work, when he gives his *gifts* unto men; and take the whole work of making *Miniſters* unto themſelves; ſo that ſuch are not *Miniſters* of God, but mans onely; becauſe they have not Gods *immediate call* to the *Miniſtry*, nor his preventing work in them.

I am aware of a doubt, which this aſſertion leaves behind it; For if the *Miniſters* of the Church be of Gods making in ſuch a ſenſe as I have ſhewen, how then doth the King make *Archbiſhops, and Biſhops*, and other *Miniſters of that Hierarchy*?

I anſwer: Both may conſiſt. For as the God of *order* hath made man according to his *image*, which eſpecially conſiſts in his *dominion* over the creatures; ſo he hath made *Kings and Potentates* and generally the *higher Powers* in a more peculiar manner after his *image*, which conſiſts in *dominion* over men; whence it is that he hath diſtinguiſhed mankind, into ſuperiors and inferiors, and ſtampt his character and mark of diſtinction upon both. On *Kings*, *Potentates and the higher Powers*, he hath imprinted *multum Dei*, ſaith Aquinas, *much of God*, and ſo makes them like himſelf, *Gods*, as the Scripture calls them; and our Lord acknowledgeth them ſuch, and gives the reaſon, he calls them *Gods, to whom the word*, viz. the *eſſential word* of

Exod. 22. 28. *Pſalm* 82. *Joh.* 10 35

God came, *by whom Kings reign* (ſo *Irenæus* underſtood it) to whom the *word* and *image* of God came, and that gives them *new hearts*, and *turns them into other men*, and ſo *makes them* as the Lord is ſaid to have *made Moſes and Aaron*, that is, advanced them, as our Tranſlators render the word.

1 Sam. 10 & 12. 6.

For beſides thoſe perſonal endowments of the *higher powers*, no doubt other *Gratiæ gratis datæ* there are attending on thoſe high *Functions*. *Wot ye not*, *ſaith* Joſeph, *that ſuch a man as I can divine?* And *Caiaphas ſpake not that of himſelf*, *but being the high Prieſt that year*, *he propheſied*, ſaith St. *John*. When a multitude of men ſtood about that fiery furnace, whereinto the three captives were caſt, *Nebuchadnezzar* alone ſaw the fourth who was like the Son of God. *Cur tibi ſoli innotuit?* ſaith Hippolytus, How cameſt thou alone to ſee this? He gives reaſon; *The heart of the King is in the hand of God*.

Now as the *God of Order* inwardly enables the *higher powers*, by the impreſſion of his *image*, ſo he makes them outwardly to be acknowledged ſuch by imprinting on them that excellency of dignity and honor which we call *Majeſty*, which is originally in God himſelf, from whom it is derived to *Kings and Governors*, his *images* on earth, as even the *Philoſopher* could ſay. A Character ſo indelible, that even in the wracks and downfalls of Princes, it might yet be diſcerned. For ſo we read, that the Roman *Lictor* an able yong man and armed, being ſent to kill *Marius* the *Conſul*, now proſcribed, decrepit, unarmed, alone, impriſoned, yet he durſt not ſtrike him, being himſelf firſt ſtricken with the *Majeſty* of *Marius*. And when the news was brought to *Veſpaſian*, that *Vitellius* was overthrowen, there ſuddenly appeared in his countenance, a *luſtre of Majeſty* never obſerved before. Such was that which appeared in the face of *Moſes*, ſo that the people could not behold him. *The wiſdom of a man maketh his face to ſhine*, ſaith *Solomon*. The like may be argued in the ſeventy Elders, in *Gideon*, in *Saul*, in *David*, in *Solomon*.

Eccleſ. 8. 1. Num. 11. Judg. 6 1 King. 10. 26.

For as the God of Order makes this impreſſion of *Majeſty* in *ſuperiors*, ſo he imprinteth an agnition of it in *inferiors*. *There went a band of men after* Saul, *whoſe hearts God had touched*,

touched, 1 *Sam.* 10. And *he it is*, ſaith *David*, *who ſubdues the people under me.* He it is who toucheth the hearts with love or fear, or hope, or ſome other way beſt known to himſelf, and ſo wins them to ſubmiſſion. For indeed who can conceive it other then *divine ordination* that ſo many multitudes of men of ſo various, ſo contrary *natures*, *tempers*, *diſpoſitions*, *judgements*, &c. ſhould all ſubmit and yield ſubjection to one or few of the *ſame mold and like affections*? Surely it is no other then the Lords doing, and it is wonderful in our eyes.

This generally and neceſſarily premiſed, we may add ſome what more particularly concerning the Kings of this Land, That our Common Laws acknowledge them to be certain *Gods* upon earth, and aſcribe unto them a kinde of *ommipreſence*, and *ubiquity*, *perfection*, and *immortality*, and other excellencies like thoſe of the divine nature.

And if our *Laws and Lawyers* acknowledge thoſe, and aſcribe them *generally to their Kings*, how much more ſhould the *Divines* own in their *good Kings*, not onely thoſe which the School-men call *gratiæ gratis datæ*, but much more the *gratiæ gratum facientes*, as the *divine wiſdom* and *piety*, *goodneſs* and *mercy*, and *compaſſion*, &c. Such as, without flattery, all impartial men own in our preſent *Soveraign*, even in their eminency, together with a ſpirit of diſcerning.

Whereby he is enabled to diſcover the ſeveral *proficiencies and growths* of Gods graces in good men, according to the *encreaſe of God* in them. When therefore he conferres dignities on perſons duely qualified, he owns the gifts of God in them. Which becauſe it is difficult, the wiſe man referres the Kings determination unto an higher principle no other then *divine*, Prov 16.10. where he ſaith, that *a divination, divine ſentence, or oracle is in the lips of the King; his mouth tranſgreſſeth not in judgement.* And although there are who would reſtrain this to *civil affaires*, and the deciſion of them; yet according to that *preſence of God with Kings*, *wiſe and good Kings*, *Solomon* may be underſtood to ſpeake of *divine matters*, and the diſpoſing, and ordering of them alſo. [illegible], whereas *Ejuſdem poteſtatis eſt tollere & ponere*, it belongs to the ſame power to put out of

place,

place, and put in place, to diſhonour and dignifie; the King hath a precedent for both in the wiſe *Solomon*, who *thruſt out Abiathar from being Prieſt unto the Lord*, 1 *King* 2. 27. And Verſe 35. *he put Zadok the Prieſt in the room of Abiathar.* And although *Bellarmin* would not have *Solomon* do this *ut Rex* but *ut Propheta*, not as a *King*, but as a *Prophet*, what is that diſtinction worth, if the King be guided with the ſame good ſpirit of God? as hath been ſhewen.

Would God theſe ungrateful nations did not too much verifie what is propheſied of theſe laſt times, 2 *Eſdr.* 15, 16. *They ſhall not regard their King nor Princes!* O that the character which *Gildas Sapiens* gave of the *Britains* before the Conqueſt, and their unthankfulneſs to their beſt Kings, were not too true of many in this preſent generation! *Si quis Regum mitior & veritati aliquatenus proprior, in hunc quaſi Britanniæ ſubverſorem, omnium odia telaque ſine reſpectu, conterquebantur.* If any of their Kings were more milde or meek, and ſomewhat neerer to the truth, all their hatreds and darts were caſt againſt him without reſpect, as the ſubverter of *Britany*. How true of thoſe is that which was long ſince ſaid of the King of *England*, that he was *Rex diabolorum*? O that we all knew, and duely conſidered, what a *ſeaſon*, what a *divine leaven of life and righteouſneſs*, what a *cement of love and unity*, what a *binding chord reconciling of all jarring diſſonancies and differences*, our good God hath ſent among us, (as appeares by all his *Proclamations*, and eſpecially his late *Declaration concerning Eccleſiaſtical Affaires*, in all which breathes a ſpirit of life and righteouſneſs, love, unity, and peace,) that we might walk worthy of him! Then would the divided *Parties* the better know,

6. *How they may be perſwaded unto peace.*

WE have our *gracious Kings eminent example*, who himſelf *umpires theſe very differences* between the *divided parties*; which is the property of a wiſe and good prince. It is true that *Tyrants* and *Uſurpers* in all Ages have bin wont either

to

to *find*, or *make* and nouriſh *Differences* among the people, that their emulations and animoſities being ſpent upon their oppoſite reſpective Factions, they might have no leiſure to look into, or diſturb the ſecurity of their Oppreſſors; as a certain Player at *Rome*, when the *Pretor* asked him of what profeſſion he was, told him, That he was one of them, *who whyſ'd the populacy, that they might not have time to conſider, prevent, and hinder his knavery.* Upon this ground *Machiavel* taught his Scholars this Leſſon, *Divide, & impera*; Divide, and rule: He had learned this Maxime of his Tutor the great *Abaddon* and *Apollyon.*

Quite contrary hath been the practice of all good *Kings*, *Princes*, and *Governors*, and our Soveraigns, one of the beſt of them, to aſſimilate their people, and render them like unto themſelves in *vertuous and holy life*, and ſo to rule them *in unity, peace and concord.* And what *enmity* they cheriſh among their Subjects, is no other than what they learned of their *Soveraign*, the *King of kings*, *who* put *enmity between the ſeed of the woman, and the ſeed of the ſerpent*, even *the Law of Commandments*, Epheſ. 2. whereby they may become enemies to ſin and iniquity. And this *enmity* drives out the ſin, that *Davus qui turbat omnia*, which breaks all *peace* with God and man. Happy, thrice happy they who enure themſelves unto ſuch *contention*, as is wholly exerciſed upon the *enemies of their own houſe!* Such reflex actions guided by divine wiſdom, tend to the ſubduing of our brutiſh affections. Such *enmity* is ſafe, while it is employed at home; but when it breaks forth of doors, and becomes directed by the *earthly, ſenſual, divelliſh wiſdom*, what ever the pretence may be, it tends to *confuſion and every evil work*; as he who aimed at a *beaſt*, but ſlew a *man.* Such *fire* is ſafe and ſerviceable on the *hearth*, but what is more unſafe, more deſtructive, what devours and conſumes more, when it comes abroad?

We have heard how *exemplary the King* is in this very buſineſs. And how powerful ſuch a royal leader is, may appear by that almoſt proverbial verſe,

Regis ad exemplum totus componitur orbis.

Th' whole

Th' whole world's compos'd to th' patern of a King.

How much more prevalent ought his *precept* and *example* to be with us, where the *King of kings*, whom *our King and all other good Kings* own as their *Soveraign*? He it is who is the *Author of Peace and Lover of Concord*, *the God of peace*, *Phil.* 4. 9. The Son of God is the *Prince of peace*, *Esay* 9. 6. His principal *type* of *Kings*, is *Jedidiah the beloved of the Lord*, *Solomon* the *peaceable*, as his names speak him, and such was his *reign*. His principal *type* of *Priests*, was the *peaceable Melchisedec*, the *priest of peace*, yea the King of it, King of Salem, which is King of peace, *Hebr.* 7. 2. His *Prophets* are the *Messengers of peace*, *Esay* 25. His *Angels* first proclamed *peace*, *Luke* 2. His *Apostles and Ministers* are the preachers of peace. His Gospel which they preached, is the Gospel of *peace*, *Ephes.* 6.15. His *way* is the *way of peace*, *Luke* 1. 79. He himself is the *preacher of peace*, *Ephes.* 2. the *peace-maker*, yea the very *essential peace it self*, *Eph.* 2.14. Thus *God the Father by his Son*, *his Angels*, *his Prophets*, *his Apostles*, *his Ministers* promote this *Common peace* among men. And his *design* and *end* is the very highest, *Union and Communion with him elf in his divine nature*; For which the Son of God prayes in behalf both of his *Apostles*, *John* 17.2.19. and of all those who shall believe on him through their word, that they may be *one even as the Father and Son are one*, 20,21,22. This is that glorious *end* whereat God himself aimes in his *precepts of peace*, that we may be *partakers of Christ*, *Heb.* 3.14. That we may be *partakers and communicants in the divine nature* it self, 2 *Pet.* 1 4. *That our fellowship may be with the Father and his Son Jesus Christ*, 1 *John* 1. 3. *That God may be all in all.*

If so high *aimes* are at the advancement of our *peace* and *unity*, should we be wanting to our selves in the endeavoring after so great a *Blessing* as the *Blessing of Peace*? It is the first good testimony wherewith we finde the Sons of *Jacob* honoured, that they were *peaceable*. *These men are peaceable among us*, *Gen.* 34. 21. And the *Primitive spiritual Sons of* Jacob were wondred at, *See how the Christians love one another*. Nor is there any thing so much wanting to the felicity of this church

the

the Iſrael of God in this nation, as the true inheriting theſe *two teſtimonies of Love and Peace*, which invite and draw down the *Bleſſing of everlaſting Life, Love, and Peace*. For *where brethren dwell together in unity, there the Lord commanded that his Bleſſing and Life for evermore*. Nor is there any doubt, but were we united in *love* and *peace*, *the Spirit of life, love, and peace would be upon us. For the promiſe is made to thoſe who were then afar off*, as we are, *Acts* 2. *Phil.* 4.

Conſider this *Idea*, this *Image of life, love, and peace*, and look inwardly into thy ſelf who ever thou art, *Epiſcopal* or *Presbyterian*, whether thou finde it living in thee. Conſider the *patern*, and be aſhamed of thy *pride* and *ambition*, thy *ſtrife* and *contention*. And remember its required in that myſtical Ordinance touching the Goſpel-Prieſthood, *Ezek.* 44.14. That all the *Prieſts* of the Lord *be the ſons of Zadoc*, not ſuch *ſons of Zadoc* who were *Sadduces*, who deny the reſurrection, and the reward of the Juſt in the life to come, but *juſt and righteous perſons*; ſuch as the ſons of *Zadoc*, humble and lowly, not proud, not ambitious, not contending *who ſhould ſeem to be the greateſt*. The ſons of *Zadoc* are *faithful* and *true* in what ever they ſpeak. They are merciful and compaſſionate, liberal and bountiful, full of almſ-deeds, lovers of hoſpitality, lovers of good things and good men, ſober, juſt, holy, temperate. Such muſt *the ſons of* Zadoc *be*, that they may be like unto that true *Zadoc*, that *Juſt One*, Acts 22.14. *that humble, faithful, merciful High Prieſt*, Heb 2.17.

For indeed why (my brethren of the Presbytery) ſhould we above all other Parties, and divided Judgements, be the moſt ambitious of *ruling* over others? Is it our *learning that puffs us up*? There are, no doubt, many *Learned men* among us in our way: yet are there alſo many, whom we oppoſe, not inferior to us in the knowledge of the Scriptures, to ſay no more. Or is it our *obedience* to what we know, that makes us ſeem to our ſelves better then other men, and worthy to *govern* them? (For pride is a worm that ſomerime breeds even in the *trees of righteouſneſs*, Eſay 61.3.) Surely ſome of thoſe, whom many of us moſt deſpiſe, have more *underſtanding* of ſpiritual things,

and are more humble, more self-denying, more patient, more obedient unto the Truth, then the most of us are. And in reason they must be so: For they who aim at the *perfect life*, and *believe it possible* to be obtained, they must have the *life more abundantly*, then they who *believe it to be impossible*, as the most of us do. Because *belief* grasps and lays hold on the *power*, Esay 27. and *hope* is the ground of all *endeavor*: where therefore there is no such *belief* or *hope* of the *perfect life*, there can be no *earnest endeavor* to obtain the same. The greater *endeavor*, the greater is the attainment; as he who aims at the *Sun*, shoots higher than he who aims at the *Moon*.

Or is it your *wealth*, or *strength*, or confidence in the *joynt-Commonwealth-interest*, which you inveigled long since into your party, which raiseth your *ambition*? They have found, that should you compass your *grand design*, it would not countervail the *blood and treasure* which hath been already spent in vain. They rest satisfied that your misplaced zeal hath undeceived them; so that they judge it much more safe to expiate that errour, whereinto you lead them, then to engage in a new, lest the latter prove worse then the former.

Besides, are you not aware, how little warrant you have from the holy Scriptures for any such enterprize? Doth not that oracle flie in your faces, which at other times is much in your mouthes, *not by might, nor by power, but by my spirit*? saith the Lord of hosts.

Do you not perceive that so doing, you should not trust in the *true God*, but in your *Mammon*? *You cannot serve both together*. Nay, should you not *forsake the Lord of hosts*, and *honour the God of forces*? Dan. 11. 38.

Or have you such power, think you, with the *rude multitude*, that ye can by them promise your selves advancement of your cause? Or can you hope for like *prosperous* success (if it can be call'd *prosperous*, which is founded on *Ataxy*, *Anarchy* and *Confusion*,) that a *prime Reformer* of yours boasted of, when he, by insinuations with the *populacy*, had changed the *Government* of a certain City, *Hac face hominum evicimus*? By these dregs of men, saith he, *we obtained our purpose*. Believe it, they are become

become ſo wiſe *by coſtly and bloody experience*, παθῶν ἐτι νήπιος ἔγνω, that, as by a *ſtratagem in war*, they will not be deceived a *ſecond time*. For although there may be ſome ignorant *Zealots*, who are lead by your *purſe-ſtrings*, or *example*, or *counſel*, or *intreaty*, and others who know no better thing, may *follow you in their ſimplicity*; Yet the generality of the people being ſenſible onely of an *outward auſterity* and *formal pretenſion of Godlineſs* without any conviction of *inward power and efficacy*, they will not hazzard a *cut finger* for the advancement of your *Government*. Yea, ſome wiſe men conceive, that you would not ſo eagerly oppoſe the *antient Government* of the Church with your *novelty*, but that you fear your *former bold enterprizes* would not be ſafe, without attempting ſomewhat thats worſe—*Brevibus Gyaris aut carcere dignum*. Or, that by indulgence and favour, you may come off, among thoſe of your party, with the reputation of reſolute and *conſcientious men*. Or, that ſome principal *ſticklers* and *leaders* among you may have their *conſcience better informed with a Deanary or Biſhoprick*. Or, becauſe there are ſome unquiet and unpeaceable ſpirits among you, who conceive that Atheiſm, *profaneneſs*, *impiety*, and all irreligion would violently break into the *Church*, unleſs they *ſtood in the gap* to keep it out. Alas, Good men! They are like thoſe little woodden ſtatues which are ſet under the main beames of an *houſe*, with very piteous faces, as if they bare up the *whole building*, whereas indeed, were they taken away, *the houſe* would ſtand very well without them.

But what is their pretence? They conceive the *Chriſtian faith* is in hazzard, and would be loſt, if they ſtood not up in defence of it. And therefore they alledge *ſcripture* for warrant of their *contention*, *that they may ſin by the Book*. For why? They ought, as they ſay, to *contend for the faith that once was given to the Saints*, *Jude* verſe 3. That is (ſaith the Gloſs of the Quarto Bible,) *againſt the aſſaults of Satan and Heretick*s. Whence ſome gather, that they ſhould *ſtrive with others* for the *Apoſtolical faith*. But in reaſon, men ought firſt to *contend for the faith once given to the Saints*, that it might be *in themſelves*, viz. *faith* in Chriſt the wiſdom of God, and power of God,

 1 *Cor.* 1.

1 *Cor.* 1, That *faith*, that is, the *obedience of faith*, as Rom 1. and 16. That *victorious faith which overcomes the world*. 1 John 5.4. Whereas therefore ſome then, as at this day, had brought in a *lazy kinde of imagination*, which they called *faith, that Chriſt had done, and ſuffered all things for them*; and ſo became ungodly, and turned the *grace of God into wantonneſs*, and ſo *ſinned, that grace might abound*; And ſo *they denyed the Lord Jeſus Chriſt the onely Lord, when they obeyed other Lords*, as Eſay 26. And pretended impotency, weakneſs, and inability to do the will of our onely Lord and Saviour Jeſus Chriſt. Theſe *Jude* exhorted to *contend* for the true *faith* once delivered to the Saints. For had we the *true faith, which was once given to the Saints*, it would no doubt empower us againſt all *ungodlineſs, and all wantonneſs, yea all the luſt of the fleſh, luſt of the eyes, and the pride of life; which are all that is in the world.* 1 John 2.16. And the true *faith is the victory that overcomes that world*, 1. John 5.4. Which *faith*, were it in us, it would overcome *that pride of life*, whence comes this contention, who ſhould ſeem to be the greateſt.

But they will have no *Peace*, they ſay, without *Truth*. This is an old juggle, whereby the credulous and ignorant multitude were ſeduced into the late War, and ſo perſwaded to believe a lie. Not but that *peace* is, and ought to be joyned with *truth*, as *Zech.* 8 16.19. and elſewhere. But is not *peace* alſo found coupled with *righteouſneſs*? Eſay 32. 17. and with *holineſs*, Heb 12.14. and *love*, Pſalm 119.165. and *purity*, James 3.17. And what *Truth* is that which is joyned with *Peace*? Is it not notoriouſly known, that they are wont to call their *Principles* and *Opinions* which they have choſen to hold, by the glorious name of *Truth*, according to which they account themſelves, and would be accounted by others, *Orthodox*?

But doth not our Lord Jeſus call *himſelf The Truth*? John 14.6. Now mark what kinde of *Truth* the Lord Jeſus is, Epheſians 4.20. *Ye have not ſo learnt Chriſt, if at leaſt ye have heard him, and have been taught in him, as the Truth is in Jeſus, that ye put off according to the former converſation, the old man, which is corrupt according to the deceitful luſts, and be renewed in the*

ſpirit

ſpirit of your minde; and that ye put on the new man, which after God is created in righteouſneſs and holineſs of Truth. Whence follows *truth* in ſpeech, wherefore putting away *the lie, ſpeak ye every one truth to his neighbor, &c.* This *truth* they had learned, to whom St. *John* wrote, 1 John 2. 21. *I have not written unto you, becauſe ye know not the truth, but becauſe ye know it, and that no lie is of the truth.* This is the *Truth* unto which the true *Peace* is joyned, and without which there is no *Peace.*

Wherefore, beloved Brethren, let us beware, leſt under what pretence ſoever, we break the *peace* of the *Church*, or the *peace* of the *Nation*; either of which ought to be more dear unto us than our own lives. Let us take heed, O let us adviſedly, ſeriouſly, and timely take heed, brethren, leſt contrary to the practiſe of Chriſt, and the holy Apoſtles, according to the cuſtom of the unbelieving Jews and Heathens, and ſome Zealots of our own, we go about to *reform the world.* It was ſaid of the Lord Jeſus, that *he perverted the Nation, when he converted it*; and of the Apoſtles, *that they turned the world upſide down*; when, by the weapons of their ſpiritual warfare, they caſt down imaginations, and every high thing that exalted it ſelf againſt the knowledge of God, and exalted the humility and meekneſs of Jeſus Chriſt. They never went about to *reform a people, by raiſing Riots, Routs,* and *Tumults.* They were not the Apoſtles, but the *unbelieving Jews, who moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the City in an uproar,* Acts 17.5.

Let us beware, beloved Brethren, leſt we go about to *reform the Church*, as the woman did when ſhe ſought her groat, according to an old falſe reading of the vulgar Tranſlation, *Luke* 15.8. *everit domum*, ſhe *overturned the houſe*, when ſhe ſhould have onely *ſwept it*, according to the true reading *everrit domum.* For ſurely the wiſe woman, the Church, ſeeking the *Lords image* loſt in his Coin [*Man,*] by the *light of the Lords Candle*, which is *his Spirit*, Prov. 20.27. ſhe ſweeps and cleanſes the houſe from *all filthineſs of fleſh and ſpirit, until ſhe finde her Lords image in righteouſneſs and holineſs of Truth*, and

ſo

ſo becomes reformed and renewed in the ſpirit of her minde.

This, this is the *true Reformation of the Church*, not *overturning it*; as *Bertius* ſaith we do, when we go about to *reform it*. O let us prove him a falſe prophet, who hath theſe words in his *Breviarum totius Orbis terrarum*, page 7. *Habent hoc proprium Calvaniſtæ, ut ſtatum in quem irrepſerunt, evertant, neque ante conquieſcant quam ipſi rerum potiantur. Irriſores, turbulenti, factioſi, diſputaces, ingrati, arrogantes ſupra quam dici aut credi poteſt, hoſtes Catholicorum juratiſſimi, quique non tantum ipſi nihil conferunt ad repellendam imminentem Chriſtianorum cervicibus Turcarum vim; ſed etiam motis inteſtinis diſſidiis belliſque impediunt alios Reges id conantes, quin & opes vireſque ipſorum à communi hoſte averſas in mutuam Chriſtianorum perniciem concitant. Atque hoc ipſis eſt reformare Eccleſiam.*

I ſhall leave this upon your *ſpirits* ſadly to be thought upon; and ſpeak a word unto my Brethren of *Epiſcopal perſwaſion*.

I know many of you, beloved Brethren, and I believe here are far many more in this and our neighbor Nation of *Ireland*, eminent in wiſdom and piety, men of profound learning, ſober, grave, juſt, prudent, *&c.* who have been refined and purified in the *furnace of humiliation*, and are come forth as *veſſels* of honor fit for their Maſters uſe. Theſe are ἄφθονοι ἄνδρες, perſons who have far tranſcended the envy of their perſecuters. And having been turned into ſtrange Countreys, have declar'd evidently what difference there is between ἀπαίδευτος and πεπαιδευμένος, one *unlearned* and *learned*. Unto theſe I ſay onely, *Macti eſtote*, proceed and ſhine forth as lights of the Church.

To you I ſpeak, who have been *Sufferers* alſo, but, if report not onely of your enemies, but even of your friends alſo wrong you not, ſome of you have not improved your ſufferings to the advantage of your own ſouls, or the Church of God, ſo that you cannot truly and experimentally ſay, *It is good for us that we have been afflicted.*

Are not many of you returned the very ſame men you were, onely worſe, as being more heightned with pride, more embittered with envy, more enflamed with wrath, more enlarged with deſire of revenge?

Atqui

Atqui cum peccata carnalia plus habeant infamiæ, ſpiritualia plus de naturâ peccati, (quod ſanctus Gregorius ait) ut famæ veſtræ parcam, Latine vos paciis alloquar. Aiunt è vobis eſſe, (at ſpero eos admodum paucos eſſe) qui ventri nimium indulgent, mutuo ſe poculis provocant, invitant ſe pluſculum, &c. An non hoc idem ipſum vitium eſt, quod pientiſſimus Rex haud feret in ea ulo, haud feret in treſſi agaſone? An idem ipſum tulerit in Miniſtro Dei? An non etiam vos illi feciales, qui contra hæc flagitia moreſque vitioſos, prudentiſſimi Regis inimicitias indicitis? Qua fronte utcunque caperata inhibetis illud, quod vita licentiori comprobatis? Pudet hæc opprobria vobis, Et dici potuiſſe & non potuiſſe refelli.

Are ye they who *are come out of that great tribulation*? Rev. 7. 14. ſhould not then *your garments be made white in the blood of the Lamb*? Should not you be planted in the likeneſs of his death, and ſo be made alſo like unto him in his pure, innocent, and ſpotleſs life and reſurrection? So ſhould you be fit to ſay in way of thankfulneſs, with that Heavenly Quire, *Bleſſing and glory, and wiſdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever! Amen.* This is an *heavenly Doxology* when the *heavenly life* ſpeaks it. Otherwiſe an unholy, debauche, and vicious life is the greateſt ingratitude, eſpecially in a Prieſt.

For what honor, what glory can be to God, what profit is it unto you or to the Church of God, that *holy hands have been laid upon you* and that you be made *Prieſts*, if by a ſinful life you diſhonor God and that holy function, and render your ſelves unfit for the diſcharge of it? Flatter not your ſelves, nor pleaſe your ſelves in that honorable name of *Prieſts*; and that thereby you have power to binde and looſe, ſo that whoſe ſins ye remit, they are remitted unto them, and whoſe ſins ye retain, they are retained. Do you conſider what that worthy name imports? Is not a *Prieſt* ſuch an one as is growen up unto the *old age of Chriſt*? Epheſ. 4. And dare you in your *non-age*, while yet you are ſubject to the ſins incident unto the *ſpiritual child-hood*, and before you are ſo ſtrong as to overcome the evil one, dare you aſſume to your ſelves the power

of

of binding and loosing, even while you your selves are bound with the chaines of your own sins? Can you think that such great works as are binding and loosing, are annexed to your *persons*, or to the *due qualifications of the Priesthood*, and such as ought to be in you? There is no doubt, but, as the *Priest* under the law, had skill to put difference between *holy and unholy, and clean and unclean*, which he could not do, if he drank wine or strong drink, before he went into the Tabernacle of the congregation, *Lev.* 10. so neither can the *Gospel Priest* discern between *holy and unholy, righteousnes and unrighteousnes, pure and unpure*, so as to *bind or loose*, if he be *drunk with wine wherein is excess*, or drunk, and not with wine, *Esay* 29. 9. as with the spirit of opinion.

O my beloved brethren, the *Gospel Priest* must well understand the nature of sin and corruption, and temptation unto sin, and the devices of Satan, and meanes and ways how to escape them; He is the *spiritual man who judgeth all things*, 1 Cor. 2. 15. *Who knowes the mind of the Lord*, Rom. 11. 34. *Who hath the mind of Christ*, 1 Cor. 2. ult. Such a *Priest* is able and fit to *binde and loose*, as having received the spirit of God, and been endued with power from above. Otherwise its great boldnes, and presumption for any man to assume such power unto himself. And what, my Brethren, emboldens you here unto? Because, you say, you are made *Priests*: And therefore you presume to take the Apostles authority for your patern, to whom the Lord Jesus said, *Those sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.* John 20. 23. O when shall we deal sincerely and impartially with the holy Scriptures! How often do men cite the divine testimonies, as the devil alledged part of *Psalme* 91. 11, 12. to our Saviour, *Math.* 4. 6. Where he leaves out what was most necessary to be understood? And in this case of great moment, men do the very same; For where our Lord saith, *whose sins ye remit, they are remitted, &c.* he premiseth those words, *Receive the Holy Ghost.* And then immediately follow those other, *whose sins ye remit, they are remitted unto them, and whose sins ye retain, they are retained.* They therefore who have re-

received the *Holy Spirit* of God, are the fit men for the discharge of the Gospel-Priesthood.

Wherefore, my Brethren, boast not of your *power*, but rather pray unto the Lord for his *Holy Spirit*, whereby you may be impowered; For our Heavenly Father will not fail to give his *Holy Spirit* unto those his children who ask him, *Luke* 11. 13. and are obedient unto him, *Acts* 5. 32.

Nor can the *Book of Common-prayer*, though full fraught with *Divine Petitions and Praises of God*, nor your dayly reading of it, render you *divine*, or, as ye are called, *Divines*, unless your selves have a *share* of what you pray for. Do ye not pray, *that we may hereafter* (that is, after the Confession of sins) *live a godly, righteous, and sober life, to the glory of Gods holy Name?* And in the Communion-service, do not you put up unto God this large Petition? *That we may ever hereafter serve and please him in newness of life, to the honor and glory of his Name, through Jesus Christ our Lord.* Yea, do you not pray every day, *that we may fall into no sin, nor run into any kinde of danger, but that all our doings may be ordered by his governance, to do always that which is righteous in his sight, through Jesus Christ our Lord?* Is your *charity* more fervent toward others, than toward your selves, Brethren? Or is your *endeavor* less in behalf of your selves, than in behalf of others? Do you pray, that they may live a *godly, righteous, and sober life*; *that they may ever serve and please God in newness of life*; *that they may fall into no sin*; *that they may do always that which is righteous in the Lords sight, &c.* and do you not pray for all these things in behalf of your selves? If so, whence is the complaint that *these things* are not found in you? that you have but a *small part* of them? For if you prayed for them so, that your selves might be partakers of them, there is no doubt but our good God would grant your requests, because they are according to his will; *Now this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions which we desired of him*, 1 John 5. 14, 15.

Yea, and because you pray not for your selves, it is much

to be feared, that your Prayers are not heard for others. For in this ſenſe the Proverb is good and true, *That Charity begins at home.*

And this is the ground of another Complaint, *That the Common-prayer is reſorted unto by many looſe and debaucht perſons*, (and I believe it is as true, that many cloſe hypocrites reſort unto *conceived prayers.*) And hence ariſeth one of the Presbyterians Invectives againſt the *Book of Common-prayer*, that (like as St. *Paul* reaſons againſt the weakneſs of the *Ceremonial Law*, Heb. 10. 1.) it cannot make the comers thereunto perfect. Not that they think it poſſible, that any one ſhould be perfect in this life, by what ever power God gives a man (their own words in their large Catechiſm) though Chriſt and his Apoſtles enjoyn us *to be perfect*; and *Epaphras* prayeth for the Coloſſians, *that they might ſtand perfect and compleat in all the will of God*, Coloſ. 4. 12. But this is the Presbyterians *argumentum ad hominem.*

Howbeit this cannot be imputed unto the *Book of Common-prayer*, that it cannot render men *perfect*: For the defect is not in the *prayers*, which are in commenſuration even to the *higheſt perfection*, as elſewhere, ſo eſpecially where the Church prayeth, *that we may perfectly love God, and worthyly magnifie his holy name.* But indeed the great defect is in the *Comers thereunto*; or many of them, who, without due conſideration of either *prayers or praiſes*, turn them over their tongues careleſly, and negligently, as if the very hearing and reciting of theſe prayers were the onely true and perfect ſervice of God, and think, he is pleaſed with ſuch a performance of it, and ſo they reſt in it *tanquam in opere operato.* Yea, I have heard it alledged, that the *Common-prayer* is that *pure offering* whereof the Lord ſpeakes, as to be fulfilled among the Gentiles, Mal. 1. 11. *In every place incenſe ſhall be offered unto my name, and a pure offering.*

Surely by Incenſe, Prayer is underſtood, according to *Pſalm* 141. 2. But the pure offering is little underſtood, and leſs practiſed, even the *dayly ſacrifice of mortification* which is taken away according to *Daniels* Propheſie, *Dan.* 8 11, 12, 13. & 11. 31.

Truly

Truly what is generally ſpoken, may be applied more properly to the Book of Common-prayer, *Quæ neglecta vileſcunt, eadem ſi conſiderentur, habentur admiratione.* The method of the Liturgy, the Prayers and Praiſes of God in it, becauſe neglected by Presbyters, yea, and by many Epiſcopals themſelves, they are not eſteemed; but if, according to their weight and moment, they were duly conſidered (ſome offences being removed) they would provoke pious men of both parties even to admire them.

So that the principal thing that's wanting to the Honor of God, the good of his Church, and the due eſtimation of the Book of Common-prayer, is the Chriſtian life which is required out of it. This, my brethren, procures authority to your Prieſthood, veneration to your outward Divine Service, and due reſpect unto your Perſons. Without which, neither a Long Caſſock, nor a Broad Girdle, nor affected Gravity of Deportment will avayl any thing at all, among wiſe and good men: *Ad populum phaleras*——

Not that theſe are deſpicable, as ſome vain and ignorant men have thought them, but indeed venerable, if we conſider what they import; as we ſhall underſtand, if we remember our *vow in our Baptiſm*, which I fear, the moſt of us forget, *viz.* an *abremutation of Satan and all his works*, &c. which in the antient Church was expreſſed by ἀποτάσσομαι τῷ ζαλανᾷ, *I renounce Satan. And belief of the Goſpel, and all the articles of the Chriſtian faith, and the keeping of Gods commandments*; all which were comprized in the oppoſite phraſe, συντάσσομαι τῷ χριστῷ, *I enroll my ſelf in Chriſt's Matricula, or Military Roll.* So that the Chriſtian Profeſſion is a kind of *warfare*; and the perſon *baptized* promiſeth to continue Chriſts faithful Soldier and ſervant unto his lives end. And this is that which the *Prieſt* holds forth in his *Sagum* or *Caſſock*, which was *Veſtimentum militare*, a military Garment, and ſo uſed by the Germans, ſaith *Tacitus*; and it is the ſame which is in uſe among moſt Soldiers at this day. *Plutarch* calls it ἐνδυτα στρατιωτικὸν, a *Soldiers garment*, which, ſaith *Nonius*, he wore above all his other apparel; a figure of Charity which muſt be put on above

other, *Col.* 3.14. And becauſe *love muſt be ſincere*, Rom. 12 9. the Chriſtian Soldier muſt be *girded* with the *girdle of Truth*, Eph. 4. 15. & 6. 14. For the *Girdle* was a part of the Roman Soldiers armour, *Cingulum militare*, the Soldiers Belt, *a quo arma dependent*, ſaith *Iſidor*, whereon his other weapons hung. Yea, when the Iſraelites came out of *Egypt*, it's ſaid, *Exodus* 13.18. they went up *harneſſed*; the word is חמשׁים, which is properly *accincti*, girded, importing thus much, That the Iſrael of God going up out of the *Spiritual Egypt*, muſt be *armed* with the whole armour of God, eſpecially with the *Girdle of truth*, *faithfulneſs*, and *ſincerity*; as alſo with *ſtrength*, Pſal. 18. 39. and with *chaſtity*, wherewith the Lord implies his Spouſe ſhould be *girded*, Jer 13.11.

O my Brethren, both of Epiſcopal and of Presbyterian perſwaſion! conſider, and be heartily aſhamed of your common error, that ye have both been ſo groſly miſtaken, that ye have neglected the *common enemy*, even the Devil, againſt whom we are all engaged by our Vow in Baptiſm, and deſerted the common Cauſe of Chriſtianity, *the crucifying of the old man*, and are fallen foul one upon another. Do you know no better the *devices of Satan*? Are you ſo little known to your ſelves, that you take no notice of your *luſts that war in your members*? Do you no more regard them who are without? What opinion, think you, hath the religious, and irreligious world of you? Remember, the Cauſe you are engaged in, is the Cauſe of God: you have entred covenant with him upon theſe terms, that you ſhould *fight againſt the world*, *the fleſh*, *and the devil*. The Cauſe is *Gods Cauſe*, and muſt needs be *good*. The Apoſtle calls it ſo. *Fight the good fight of Faith*, 1 Tim. 6. 12. It's a *Cauſe* wherein all the people of God have been engaged from the beginning, even ſince the Lord *put enmity between the ſeed of the woman*, *and the ſeed of the ſerpent*, and promiſed, *that the holy ſeed Chriſt ſhould break the ſerpents head*.

It is the *Good Old Cauſe*. Let not the old ſubtile Serpent any longer beguile you, who deceives the Nations. *Quit your ſelves like men*. Lay down your *Enmity* one againſt another, and joyn all your forces, and all your courage againſt the

the *common enemy*: and so *the God of Peace shall bruise Satan under your feet quickly.*

Mean time let us enquire into the τὰ εἰρηνικὰ, *the things which make for Peace*, and

7. *By what means Reconciliation may be made between the divided Parties.*

THe *Divine Life*, the effect whereof is *Peace*, is discovered to St. *John*, Revel. 21. and every one who is *willing*, is invited thereunto. But its vain labour to discover the *life*, which is above to the wise, saith *Solomon*, Pro. 15. 24. unless we have a *Jacobs Ladder*, whereby we may ascend thereunto. This we may do by divers *steps* or *means*; which are either such as *remove obstructions out of the way of peace*, or such as *positively direct our feet into that way.*

For as the *godly life* is a necessary means for the obtaining the *eternal life and peace*, which is *homogeneal*, and of the same nature with it; so is the *death unto sin* a necessary means of obtaining the *godly life*, as the Apostle reasons, *Col.* 3. 4. when *Christ, which is our life, shall appear, then shall we appear with him in glory; mortifie therefore your earthly members*, whence it is that sinful men are said *not to know the way of peace*, Rom. 3. 17. And who can direct us better into *this* way, than he who is the *Prince of Life*, Acts 5. *And prince of peace*, Esay 9. who appeared *the Day-spring from on high to visit us, to give light to them that sit in darkness, and the shadow of death, and to guide our feet into the way of peace.*

Into this way he leads us by *precept* and *example*. By *precept* of *humility*, and *lowliness of mind, by self-denyal, and taking up the cross dayly.*

Humility is the first step toward *Mortification*, and that extream necessary, because *pride* the contrary hereunto *obstructs the way of Peace*, Pro. 13. 10. *For onely by pride cometh contention.* And if onely by *pride*, whence, I beseech you, proceed the *present contentions* among us? Is it not because ἕκαστος ἀριστεύειν καὶ ὑπερέχειν ἐμμενεναι ἄλλων, every one would be greatest?

Truly

Truly a very ſtrange thing it is, that men eminent for *learning*, and profeſſion of *Chriſtianity* ſhould ſo openly ſpend their *zeal* and *heat* about that *old diſpute*, who ſhould be the greateſt, *Luke* 22. 'Tis true, this *Controverſie* was among the *Apoſtles*; but they had not yet received the *holy ſpirit*, which I deſire both parties adviſedly to conſider. Why ſhould they not rather endeavour after the faireſt object of *emulation*, the onely lawful *contention*, *who ſhould be the beſt?* The *Lacedemonians* herein condemn too many of us *Chriſtians*, who were wont to exerciſe their Children in ſuch *queſtions* as theſe, who in all *Sparta* was the *moſt ſober*, *moſt juſt*, *moſt prudent*, *moſt valiant man*, &c. And it was one of them who ſay, *Nemo me major niſi qui me melior*; No man is greater then I, unleſs he be better then I am. Yea, although I doubt not, but the main deſign of the Covenant was *outing* of the *Biſhops*, and *Inning of* the *Presbyters* in their room, yet in the cloſe of the *Covenant*, by an over-ruling hand, the Covenanters vow, *That our true and unfeigned purpoſe, deſire and endeavor, for our ſelves, and all under our power and charge, both in publick and private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of real Reformation.*

This cloſe of the *Covenant* which is moſt conſonant unto the word of God, hath been, I fear, quite forgotten, and the main endeavour hath been *to go one before another* in *wealth and honor*; as for the *endeavour, and ſtrife to exceed one another in performance of our duties toward God and man*, O how modeſt moſt men are! O how eaſily doth every man yield to another to go before him!

Yet if any man, according to the *Covenant*, endeavor to exceed others in *goodneſs*, (who have bound up themſelves by their principles, which they reſolve not to exceed) if he endeavor to be *perfect as our heavenly Father is perfect*, he is accounted at leaſt *erroneous in his judgement*, if he can eſcape the *Gardiners ſheers of Diſcipline*, and *cutting off*, for preſuming to *grow in grace* above his neighbors.

The *contention is not who ſhould be the beſt man*, but who ſhould be the *greateſt*. And *onely from pride comes this contention*. And

this

this is a great part of *ſelf* which is to be *denyed*. That's the *ſecond* ſtep.

Self-denyal. There are in man ſince the *fall*, the *abridgements of three ſelfs*! One whereby he agrees with the *beaſt*, and lives according to the principles of *bruiſh man*.

2. Another whereby he agrees with the *old ſubtil ſerpent*, which deceiveth all the world with falſe principles of *corrupt reaſon*, Revel. 12.

3. The third, whereby he agrees with *God*, and the *heavenly man*, 1 Cor. 15. This laſt we muſt *deny to be ours*; *not I, but the grace of God which was with me. The fear of God and keeping his Commandment*, is כלאדם, *all the man*, ſaith *Solomon*, Eccle. 12. what ever elſe is in the man, it's either the *beaſt* or the *devil*: Both which make up the *corrupt ſelf*, which the *true man muſt deny*. The *Grace of God which is able to ſave all men hath appeared*, ſaith St. Paul, *teaching us to deny ungodlineſs and worldly luſts*, Tit. 2. *Such as fight againſt the ſoul*, they are the *ſenſual and bruiſh ſelf*.

And the ſame *Grace of God* arms the believer with *weapons mighty through God, for the caſting down imaginations* [or reaſonings,] *and every high thing that exalteth it ſelf againſt the knowledge of God*, and bringing *into captivity every thought unto the obedience of Chriſt*, 2 Cor. 10. 4, 5. That's the *denyal of the diabolical ſelf*. What ſtore of matter doth this juncture of time afford for *ſelf-denyal*! Such as the Apoſtle feared he ſhould finde among his factious *Corinthians*, ſuch we may be ſure is to be found among us, 2 *Cor.* 12.20. *Debates, envyings, wrathes, ſtrifes, backbitings, whiſperings, ſwellings, tumults*. This is the ſecond ſtep, which whoſoever aſcends, he muſt expect aſſaults from the *beaſt* and the *devil*, which he hath *denyed*, and renounced. And therefore it will be neceſſary, that he aſcend alſo the third.

3. The *Croſs*; *which he muſt take up dayly*. But what is the *Croſs*? Or rather what is it not? He who undertook to write a *Clavis Scripturæ, a key wherewith to open the Scripture*, ſaith the Croſs is, *Omnis generis Calamitates, piorum preſertim veritatis cauſa toleratas*. Calamities of every kind of the godly born, eſpecially for the truths ſake.

But

But if affliction, or perſecution, or calamity, ſuch as he underſtands, were the *Croſs*, then muſt we *take them up and bare them*, as we are commanded to *take up the croſs*; But we are warranted to flee perſecutions, Math. 10. 23. *when they perſecute you in one City, flee to another*; but verſe 38 of that chapter, he tells them, that *he who taketh not up his croſs and followeth him, is not worthy of him.* Beſides, its poſſible that the *Chriſtian Church* may for ſome time be without perſecution; For Acts 9.31. *then had the Churches reſt throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of God, and comfort of the Holy Ghoſt, were multiplied.* But ſhall we think that the *Chriſtians* then laid aſide the *croſs*, which our Lord commands thoſe who will be *his diſciples, to take up daily and follow him?*

Adde hereunto, that if afflictions were the *croſs which muſt be taken up*, then ſhould onely poor and miſerable men, who could not avoid afflictions, they ſhould *bear the croſs*; but our Lord enjoyns this duty unto all who will be his *Diſciples*, *Luke* 9. 23.

Nor do I doubt but the reaſon why men encline rather to this *Gloſs*, that *affliction is the croſs*, becauſe all manner of afflictions and tribulations may be born, and yet ſin may remain and live; which generally men love better than their eſtates, their honors, yea their lives.

I have written of the *Croſs* more largely, becauſe the *bearing of it* is a duty moſt neceſſary, yet almoſt generally miſtaken. What then is it to bear the *Croſs?*

The *bearing of the Croſs is the Chriſtian patience*, Revel. 1.9. It conſiſts in *bearing and ſuffering all aſſaults and temptations unto ſin, from all ſorts of cauſes inward and outward, without our yielding thereunto.* And becauſe this, of all other *Chriſtian duties*, is moſt contrary to the garb and faſhion of the world, which lies ἐν τῷ πονηρῷ, *in the evil one*, expoſed to the *obedience of his luſts*, and is moſt oppoſed and ſpoken againſt; hence it is that the *bearing of the Croſs*, conſiſts alſo in *ſuffering ignominy, ſhame, reproach, curſing, and evil ſpeaking.*

So that we ſee wherein conſiſts our *conformity unto Chriſt cru-*

crucified, viz. *in bearing all assaults and temptations unto sin, without yielding our consent thereunto*; as also in *bearing shame and reproach, & ignominy* which follows thereupon, *from the evil world*. Of the former, the Apostle speaks, *Gal.* 2. 20. *I am crucified with Christ*, c. 5. *They who are Christs, have crucified the flesh, with the affections and lusts*. Of the latter, *Heb.* 12. 1, 2, 3. *Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame*, &c. *consider him who endured such contradiction of sinners, against himself*. Where we have *Christs example*, and *our imitation* of it expressed in those words; *Let us run with patience that race which is set before us*: and *Hebr.* 13. 12. *Jesus, that he might sanctifie the people with his own blood, suffered without the gate*. There's *Christs example*; *our imitation followes*, verse 13. *Let us go forth therefore unto him without the camp, bearing his reproach*. When *our old man is now crucified with Christ, that the body of sin is destroyed, that henceforth we may not serve sin*, then all the heavenly minded ones, all the quick-sighted *Eagles meet at the dead Body*; And *Christ being lifted up, will draw all men unto him*.

Then, and not till then, appears *Equity*, so that *whatsoever we would that men should do to us, even so we should do to them*. For while our *iniquities separate between us and our God, while our hands are defiled with blood, and our fingers with iniquity; while our lips speak lies, and our tongue mutters perverseness*, &c. *while our feet run to evil, and make haste to shed innocent blood; while our thoughts are thoughts of iniquity, while wasting and destruction are in our pathes, we cannot know the way of Peace; nor is there any judgement in our goings: For having made ourselves crooked pathes, whosoever goeth therein shall not finde peace*.

Whence followes a *spiritual blindness of minde, desperation, guilty conscience, apostasie, and revolting from God*. And therefore *terras Astrea reliquit*. *Judgement is turned away backward, and justice standeth a far off, for truth is fallen in the street*, and trodden under foot, because we depart not from iniquity, *Dan.* 9. 13. By reason of these *obstructions in the way of righteousness* and *Peace*, it comes to pass, that *equity cannot enter*, Isay 59.

But when as by *Humility*, *Self-denyal*, and *taking up the Croſs*, theſe impediments are removed, and they *who are Chriſts have crucified the fleſh with the affections and luſts*, they meet in the way of *righteouſneſs*, *judgement* and *equity*, Prov. 2.9. Then the *way of Peace* is opened and made known.

For whereas the *univerſal righteouſneſs* conſiſts in privative and poſitive duties, *departing from evil*, *and doing good*, as the Prophets advice is, *ceaſe to do evil*, *learn to do well*, *putting off the old man*, *and putting on the new*, *mortifying ſin*, *and living unto God*, the effect of both, *is Peace*; *depart from evil and do good*, *ſeek peace*, *and perſue it*, Pſalm 34. 14. And *the work of righteouſneſs is peace*, *and the effect of righteouſneſs is quietneſs and aſſurance for ever*. Which is a *demonſtration of peace*, *quietneſs and aſſurance* from the cauſe of them, which is *righteouſneſs*; and, to confirm it to us, as moſt certain, the Prophet repeats the cauſe, *righteouſneſs*, Eſay 32.17.

The αἰτιολογία, *ratio cauſandi*, or *cauſality* will appear from hence, *Peace* is the *compendium* and *abridgement* of all temporal and eternal happineſs. *And righteouſneſs and holyneſs*, which ſometime are taken for the ſame, are the image of God, *Heb.* 12. 12. as *Plato* with the ſcripture, affirms, ὅσιον καὶ δίκαιον γίνεσθαι ὅμοιον τῷ θεῷ, whereby we are enabled to enjoy that happineſs, that *Eye-ſalve* whereby we ſee God; for God cannot be approached unto but by ſomewhat of himſelf. The eye cannot ſee the ſun, but by being informed by the light of the ſun; *In thy light ſhall we ſee light*. Since therefore *righteouſneſs and holyneſs* is of God, it's neceſſary for the obtaining and enjoying the *peace*, *reſt*, *quietneſs and aſſurance for ever*, as the Scripture often teſtifies, *Deut.* 16. 20. *Righteouſneſs*, *righteouſneſs ſhalt thou follow*, *that thou mayeſt live and inherit the Land*. *Righteouſneſs and peace have kiſſed each other*. Pſal. 85. 10. which the Apoſtle figuratively underſtood, *Heb.* 7.2. Melchiſedec *is firſt by interpretation King of righteouſneſs*, *and after that King of* Salem, *which is King of peace*.

Nor let it ſeem ſtrange that I ſeem to have gone ſo far about to ſeek the τὰ εἰρηνικὰ, *The things that make for peace*, and meanes to advance it. It is a true, ſolid, and durable *peace*, which

which I propounded to my ſelf to enquire after, and to commend to the two divided parties. Such a *peace* cannot conſiſt with iniquity. *There is no peace to the wicked, ſaith my God.* Yet how many at this day promiſe themſelves *peace* without *the things which make for peace*? Againſt ſuch, the Lord denounceth moſt heavy judgements, *Deut.* 29 19 Yet do not many reſolve to walk in their old corrupt ways, wherein they walked before, and thereby brought the wrath of God upon themſelves, and the whole land? And yet they hope for *peace*, and cry and call upon God to come unto them in their *evil ways* and *walk with them*; but they will not ſtir out of their own *evil ways* to walk with God in his *way of righteouſneſs and peace.* Yea, and do they not think to be accounted *righteous*, becauſe Chriſt is righteous? But does not our Lord ſay expreſſely the contrary, *Shall I count them pure with the wicked balances, and the bag of decitful weights?* Mich. 6.

Yea, many there are who promiſe themſelves *peace*, yet practiſe not *righteouſneſs*, which is the immediate, adequate, and propor cauſe of it. It's an heavy complaint, and I am afraid it's too true, that many who profeſs themſelves the *righteous people*, are yet no *juſt dealers*, that they will *lie*, *cheat*, *over-reach their brethren in bargaining*, &c. and all under a *form of godlineſs and pretence of righteouſneſs.* They remember not, that *he is righteous who doth righteous things*, 1 John 3. 7.

Beſides, many there are even of thoſe who *profeſs religion*, and know that *the effect of Righteouſneſs is Peace*, who ſingle out ſome certain duties and parts of *righteouſneſs*, and lay on them the ſtreſs of all *religion*; as *keeping the ſabbath*, as one of the *greateſt Commandements*, if not the very *greateſt of all*; which yet the Jewes accounted one of the *leaſt*. When, in regard of many other duties, that was diſpenſed withall, as, in *periculo vitæ ceſſat ſabbatum*, when life is in danger, the ſabbath ceaſeth. Nor does our Lord blame them, but juſtifies them who lead their Ox or their Aſs to the water on the *ſabbath day*; their mercy to their beaſt excuſed the breach of the *ſabbath*. Yea, the Prieſts brake the *ſabbath, and were guiltleſs*. Beſides this duty of the *ſabbath*, they urge *abſtinence from curſing and ſwearing*,

and drunkenneſs; All which, though parts of *righteouſneſs*, yet, upon the matter they tend rather to make men *good husbands then good Chriſtians*. Mean time other *great things of the Law*, and main parts of *Righteouſneſs* are forgotten, as *having God for our God, to love him with all our heart, all our ſoul, all our might, and with all our underſtanding, and to love our neighbor as our ſelves, To fear God and honor the King. To be ſubject to principalities and powers, and that not onely for fear, but alſo for conſcience ſake. Not to kill, not to commit adultery, not to ſteal, not to lie, but every one to ſpeak truth to his neighbor, not to bear falſe witneſs, not to go beyond our brother in bargaining, not to covet. To do judgement, love mercy, and to walk humbly with our God. To deny our ſelves, and take up our croſs dayly, and follow the Lord Jeſus*, &c. unto which our Lord Jeſus directs us as the more *weighty things of the law, and goſpel*, and wherein the *righteouſneſs, whoſe effect is peace*, conſiſts; of theſe *Altum ſilentium*, few or no words of theſe, or, if words, but words. *Chriſt hath done theſe things for them.*

But I muſt not omit certain other ſervices, which are of high eſtimation, and indeed of far greater account then thoſe now recited. Such are *days of humiliation and prayer, hearing the word, receiving the Sacrament*; which, for their greater honor, are called *Gods Ordinances*, which are more venerable among ſome, then the *Commandements of God*, which are called his *Ordinances*, Levit. 18. 4. and elſewhere, with theſe and ſuch like Temple-worſhips the hypocritical people of old deceived themſelves, which were moſt-what ineffectual, as *Zech.* 7. they kept a *faſt threeſcore and ten* years; the Lord owned it not, as done to himſelf, ſo that a man may perform ſuch ſervice unto God his whole life time (for that's the age of a man, ſaith *David*) yet all that time not pleaſe God, which I much fear, may be ſaid of our like kinde of Worſhips. We had our *monethly faſts* for many years, when we *ſmote with the fiſt of wickedneſs*; at which very time was the inundation of all unrighteouſneſs, and all abomination in the land, *and blood touched blood*, and the hand of God, was ſtretched out againſt us. The Lord inſtructed *Solomon*, how to award national judg-

ments,

ments, and upon what terms, he will give *peace* to the land. 2 *Chron.* 7. 4. *If my people who are called by my name, do humble themselves, and pray and seek my face, and turn from their evil ways, then will I hear from heaven, and forgive their sin, and heal the land.* Many of us seem to exercise the three former, *humble themselves*, and *pray* and *seek Gods face*, and glory much that they are a *praying people*. And if the Lord vouchsafe any good success to them, presently they ascribe it unto their prayers, as the effect of them. Mean time little care is taken of *turning from their evil ways*, little exhortation thereunto, whereas indeed therein lies the principal stress of the Lords direction. And commonly men have three reasons especially why the *turning from their evil ways*, is not so much urged. 1. They think it impossible wholly so to do. Yea, 2. herein they are the more remiss, lest they should fall into that new heresie (found out by *P. Scater*, as I take it) of the *Perfectists*. And 3. lest they should seem to merit by so doing. And for these reasons some, I fear, conscientiously abstain from doing good.

But unless there be an *universal turning from all and every one of our evil ways*, all our *humbling*, all our *praying*, all our *pretence of seeking Gods face*, will be utterly in vain and to no purpose, although the best men on earth should pray for us. When the people had desired *Samuel* to pray for them, he promised so to do, but unless they *turned from their evil ways*, he assures them, his *prayer* would be ineffectual; as indeed afterward it proved, 1 *Sam.* 12. 23.

Hence it is that notwithstanding all the *pageantry*, all the *ostentation of Religion*, all the *partial* and *false righteousness*, the envy, the pride, the covetousness, the wrath, the gluttony, the chambering and wantonness, the slothfulness in all spiritual duties, generally the sin remains, and consequently no *peace* can be hoped for, which is the *proper effect of righteousness*. For *what peace*, saith *Jehu*, *so long as the whoredoms of* Jezebel *and her witchcrafts are so many?* There is an inconsistency, and incompossibility of *peace* with the *whoredoms and witchcrafts of* Jezebel. *Jezebel* hath a diverse *Etymon*, either *Insula habitaculi*,

habitaculi, an Iſland of habitation and dwelling, as the *Iſland* wherein we dwell; or *Inſula ſterquilinii*, an *Iſland* of a dunghill. And this latter, the Scripture it ſelf warrants, 2 *King* 9. 38. The *carcaſe of* Jezebel *ſhall be like dung* upon the face of the field. So *Jer.* 9. 22. O how unhappily is this *Etymon* this Notation fulfilled in this *Iſland*! *Jezebel* ſpiritually underſtood, *Revel.* 2. and her *whoredoms* and *witchcrafts*. *Whoredom* is ſpiritually *idolatry*, a moſt known metaphor. *Diſobedience is* underſtood by *witchcraft*, Gal. 3. 1. By theſe and all *open ſin*, and *falſe righteouſneſs*, this *Iſland* (which, the holy man told King *Edward* the Confeſſor, was Gods kingdom) by theſe, this *Iſland* is made a *dunghil*, & therefore what *peace* can be unto it?

Since therefore, *my beloved Brethren*, *of both perſwaſions*, ſuch abundance of *iniquity* and *falſe righteouſneſs* ſuch as the Apoſtle calls *dung*, *Phil.* 3. hath over-ſpread this *Kingdom* and the *Church* in it, and hidden the *way of peace* from us; and ſince the *partial falſe righteouſneſs* hath proved uſeleſs, and ineffectual for the diſcovery and finding out that *way*, let us all and every one of us, *proſe quiſque*, enquire and *ſeek for peace* and *perſue it* in thoſe narrow and untrodden *pathes*, and follow the example of our Lord Jeſus Chriſt, who hath gone the ſame *way* before us, *that we ſhould follow his ſteps*; And *let the ſame mind be in us*, and every one of us, *which was alſo in Chriſt Jeſus, who humbled himſelf, and became obedient unto the death, even the death of the Croſs.*

Let us ſeek *peace* in theſe *ways* infallibly and unqueſtionably leading thereunto. Let us διώκειν τὴν εἰρήνην, as the Apoſtle exhorts, *perſue peace* as eagerly as a man would *perſue his enemy*, and follow hard after it; yet let us not uſe it as an *enemy*, but as a *dear friend*, and ſuch as we would make an *umpire* of our differences: and ſo let every one of us entertain *peace* in himſelf, as St. *Paul* perſwades, βραβευέτω, let the *Peace of God arbitrate and rule in your hearts*, Col. 3. 15. as when we are injured, commonly mutinous and ſeditious thoughts ariſe in our hearts, whereof ſome ſtir us up to *revenge*; *ſuffer this*, *and ſuffer all*, &c. but others coming moſt what after the former, (λογίσων αμείνονων, *ſecundæ cogitationes ſapientiores*,) theſe ſecond thoughts

thoughts perſwade us to *humility, ſelf-denyal, taking up the croſs, long-ſuffering, rendring good for evil, and overcoming evil with goodneſs*, &c. what's therefore now to be done? βραβευέτω, *Let the peace of God rule in your hearts, and that will guide our thoughts, wills, and affections into the way of peace*: Let that *peace of God umpire our differences*. Let that *peace moderate, arbitrate, and rule in our hearts, whereunto we are called in one body*. Will one member contend with, or do injury to another? O no; but every member is compaſſionate and helpful, and bears the infirmity and weakneſs of another. The holy Apoſtle labours for this *peace* and [illegible] of *the Church*, by the ſame *Allegory* of the members mutuall ſerviceableneſs one to other, and to the *body the Church*, that there ſhould be no *ſchiſm* in the *body*, but that the members ſhould have the ſame care one of another, and whether one member ſuffer, all the members ſuffer with it; or *one member be honored, all the members rejoyce with it*.

Thoſe laſt words contain an hard leſſon in them. For it is much to be feared, that our *envy* at our fellow members *honors*, and our *ambitious* deſires of them for ourſelves, hath made this *ſchiſm* and *preach of peace* in the *body*; which the Apoſtle endeavours to prevent, when he tells us, *Ye are the body of Chriſt, and members in particular*. And how unſeemly is the *tumor* or ſwelling of *ambition*, or the *Maraſmus* or Conſumption of *envy in the body of Chriſt*? Eſpecially ſince the *honors* of Chriſts members ariſe with their proficiencies, as was ſhewen before; and their variety is ordered of God: And therefore the Apoſtle adds; that *God hath ſet* ſome in the *Church, firſt* Apoſtles, *ſecondly* Prophets, *thirdly* Teachers, *&c.* implying forcibly, that if men duely conſidered that this ſubordination of divine *honors*, is by *divine inſtitution*, the evil ſpirits of *ambition and envy* would ſoon be laid, eſpecially in the members of *Chriſts body*: And therefore the ſame Apoſtle exhorting the *Epheſians* to this *unity*, he begins at the loweſt ſtep of *Jacobs* ladder, *Humility*; walk with *all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. There is one body and one ſpirit, even as you are called in one hope of our calling, one*

Lord

Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure τῆς δωρεᾶς τοῦ χριστοῦ, *of the gift Christ.* And lest this different measure of grace might raise the evil spirits of *ambition* and *envy*, he calls those dignified persons, Gods *gifts unto men* which he gave, some *Apostles*, some *Prophets*, &c. which *gifts* he *gives* for the *perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, until we all come into the unity of the faith and knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.*

O my brethren! let this umprage, and *arbitration* of peace be wrought *first* in every one of our souls; For until this *peace* be promoted *at home* in every mans own *heart*, especially in every one of yours, my brethren, who are of the *Ministry*, how can it be hoped, that you should advance it *abroad* among the people? *Nihil dat quod non habet.* How can you impart to them the *spiritual gift of peace*, if you have it not *your selves*? Yea, how can it be but that you must *embitter* them with the *spirit of contention*, while your selves are acted by the same *bitter spirit*?

The people have a kind of *natural equity* among them, and, especially since the long civil Wars in the Nation, and are of themselves disposed to peace. And who are they who indispose them, and disquiet them but the *Ministers*? As the long Wars in *Germany* (to come no nearer home) too evidently have proved. St. *John* Revelation 17. 15. tells us, that the people are Waters: And the resemblance between them may especially be this: The Sea of it self, though it be the greatest *gathering together of many waters*, yet would it be *quiet and calm as* a river, did not the *winds* raise the waves, and make it rage, *and cast up mire and dirt.* And who raised the waves of the waters [the populacy] in all these Wars in *Christendom*, but the *evil spirits* acting the *Ministers*? And what mischief will not they do, if they meet together? *If Levi* and *Than*, the *priest* and the *dragon* be joyned together, they make *Leviathan*, little less then the devil incarnate; because *corruptio*

tio optimi eſt peſſima, the corruption of the beſt is the worſt of all. Therefore St. *John*, *Revel.* 16. 13. ſaw *three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet*; which he interprets the *ſpirits of devils* working miracles, which *go forth unto the Kings of the earth, and of the whole world, to gather them together to the battel of the great day of God Almighty*. O what an hideous degeneration is this, that the *Ambaſſadors of peace* ſhould become the *heraulds of war!* But *Cynthius aurem vellit*, and bids me *Reſpice titulum*. I muſt remember my *time*, and not too much weary my *Reader*, and remember him of my *method*. I am engaged in the enquiry after expedients and means how to compoſe the differences between the two divided parties. I have hitherto mentioned thoſe neceſſary inward means without which the ſolid *peace*, and *reconciliation* will never be obtained. For what ever means may be uſed without theſe, they will onely *skin over* the *feſtered ſore*, which will *break out* again. It is onely ὑγιαίνουσα διδασκαλία, the *healing Doctrine* which will cure all putrified ulcers, and diſtempers of the ſoul. This had not been made uſe of when the Lord complained, that the Prophets had *healed* the *breach* of the daughter of his people ſleightly, ſaying, *Peace, peace*, when there was *no peace*, Jer. 6 14. we ſhall therefore in good order, after the uſe of inward means, call in the help of outward.

And firſt it will be an hard task, to perſwade the people to forbear the *choice of the Miniſter*. They have nor precept nor example for it, in holy Scripture, nor practiſe of the ancient Church to countenance it; But ſuch a peſtilent cuſtom hath crept in among us of late, by the activity of ſome fiery zealots, that thereby they might engage the *Miniſters* to compliance with the Government of ſome *forein Church*, and *undermine their own*; that they might *teach the Miniſter* what he ſhould teach them; that they might *fore-ſeaſon* him, who ſhould be their *ſalt*, and as the *Philoſopher* ſaith, κανόνα ὦ μέλλει τὶς χρῆσθαι ποιεῖν στρέβλον, *to make their rule crooked, becauſe they themſelves are ſo*. That hereby they might diſaffect him to the *Doctrine*

and Rites of the Church, and foment a party against the Government of it. And for this end they have *created a new officer* in the Church, who must be levened with the same sowre *leven of the Pharisees*. This *Office* they have made out of the name of *Lector*, who was onely a publick *Reader* of Scripture, and no *preacher* in the ancient Church. And great care is taken that he be the peoples *creature*, as *his Office is*, that he may unteach in the afternoon what the Parson delivers in the forenoon, and, if possible, work him out; from this corrupt *fountain* have issued those many *streames of blood* in the three Nations. So great mischiefs have proceeded from the peoples *choice of their Minister*; for which they have no warrant in the Scripture as hath been said, except that which I hope they will not follow, and so it will be null to them, the example of the idolatrous tribe of *Dan*, who chose *Micha's* idolatrous *chaplain for their Priest*. Add hereunto, that as the people have no right, so neither have they skill to make *choice of the Minister*, ἕκαστος κρίνει καλῶς ἃ γινώσκει καὶ τούτων ἐστὶν ἄγαθος κριτής, every man judges well of what he knowes, were it not much more safe to commit that choice to the Fathers of the Church *who watch for the peoples souls, and must give an account?* Heb. 13. 17.

But as hard a thing it will be to disswade the *Minister* from submitting to the *peoples choice*. Yet all ingenuous men will consider, what hath been said, and what ungodliness it is to mancipate the truth of God to the judgement of ignorant men, and how unhansom it is to be *taken by the mouth*, and lead like an *horse* or an *ass*.

It is true, the people most what love none but their own *creatures*, and look upon others as *enemies*, and heartily endeavour their ruine, as proof hath been made by thousands of examples in these late deplorable times. Whence ariseth a case which extreamly disturbs the *peace of the Church*, and that unavoidably, while men follow the suggestions of flesh and blood, & use not the means before mentioned: the party *ejecting the Minister* commonly retaines the old *hatred*. (That kind of people like the God whom they imagine to themselves, *hate* and *love* whom ever they *hate and love* unchangeably and perpetually.)

petually.) The *Minister ejected* retaines also *his desire of revenge*. When therefore restitution is made, as in the *Jubile*, and every one returns to his own possession, what an irreconcilable jarring must there needs be? It's a common complaint all the Nation over. What hope can there be that the *Minister*, in this case, should *edifie* the people?

When the *old hatred* remains on *the one part*, *and desire of revenge on the other*, what *peace* can be made? How shall the people be *edified*?

I shall propound an *Expedient*; But as when the Poets had entangled themselves in their plots so that they could by no means extricate themselves, they brought down their θεὸς ἀπὸ μηχανῆς, *a God to disentangle them*; there is no other way to *unravel* this otherwise inextricable entanglement, but by imploring the Soveraign power who alone can make this expedient effectual. What if *an exchange of Livings* were made? by that means the dissenting parties would be at greater distance one from other; and as affections and all other *faculties of the soul work powerfully in the presence of their object*; So on the contrary, it might be hoped, that the *hatred* and *desire of revenge* would by *absence* and *distance* be more remiss, and at length vanish. If this means be not sufficient, or not possible, or fecible to remove this Offence out of the *way of peace* (as indeed none outward can be without those inward before mentioned,) I shall leave it to others of better judgement as a problem, and call in to our help the *Patrons of livings* who present their *Clarks* to the *Bishops* to be sent as *Ministers unto the people*.

Nimirum vitio vertitur iis qui jus patronatus habent, quod filias suas docent Ecclesiæ patrimonio; quod beneficia conferant ecclesiastica in clericos suos sub conditione non-decimandi, quod vel præsenti mercede, vel certa lucri spe, vel favore indebito, vel alia quapiam causa (siquidem plurima sunt mysteria iniquitatis) ἔξω πνεύματος *inducti, non Dei-metuentes & vere Presbyteros, at homines male moratos, neophytos, juvenes imperitos rerum qui Jereclumtina prophetarum schola non eo manserunt usque dum barba creverint, non Theologos, at Grammaticos, Rhetoras,*

and drunkenneſs; All which, though parts of *righteouſneſs*, yet, upon the matter they tend rather to make men *good husbands then good Chriſtians*. Mean time other *great things of the Law*, and main parts of *Righteouſneſs* are forgotten, as *having God for our God, to love him with all our heart, all our ſoul, all our might, and with all our underſtanding, and to love our neighbor as our ſelves, To fear God and honor the King. To be ſubject to principalities and powers, and that not onely for fear, but alſo for conſcience ſake. Not to kill, not to commit adultery, not to ſteal, not to lie, but every one to ſpeak truth to his neighbor, not to bear falſe witneſs, not to go beyond our brother in bargaining, not to covet. To do judgement, love mercy, and to walk humbly with our God. To deny our ſelves, and take up our croſs dayly, and follow the Lord Jeſus*, &c. unto which our Lord Jeſus directs us as the more *weighty things of the law, and goſpel*, and wherein the *righteouſneſs, whoſe effect is peace*, conſiſts; of theſe *Altum ſilentium*, few or no words of theſe, or, if words, but words. *Chriſt hath done theſe things for them.*

But I muſt not omit certain other ſervices, which are of high eſtimation, and indeed of far greater account then thoſe now recited. Such are *days of humiliation and prayer, hearing the word, receiving the Sacrament*; which, for their greater honor, are called *Gods Ordinances*, which are more venerable among ſome, then the *Commandements of God*, which are called his *Ordinances*, Levit. 18. 4. and elſewhere, with theſe and ſuch like Temple-worſhips the hypocritical people of old deceived themſelves, which were moſt-what ineffectual, as *Zech. 7.* they kept a *faſt threeſcore and ten* years; the Lord owned it not, as done to himſelf, ſo that a man may perform ſuch ſervice unto God his whole life time (for that's the age of a man, ſaith *David*) yet all that time not pleaſe God, which I much fear, may be ſaid of our like kinde of Worſhips. We had our *monethly faſts* for many years, when we *ſmote with the fiſt of wickedneſs*; at which very time was the inundation of all unrighteouſneſs, and all abomination in the land, *and blood touched blood*, and the hand of God, was ſtretched out againſt us. The Lord inſtructed *Solomon*, how to award national judg-

ments,

ments, and upon what terms, he will give *peace* to the land. 2 *Chron.* 7. 4. *If my people who are called by my name, do humble themselves, and pray and seek my face, and turn from their evil ways, then will I hear from heaven, and forgive their sin, and heal the land.* Many of us seem to exercise the three former, *humble themselves*, and *pray* and *seek Gods face*, and glory much that they are a *praying people*. And if the Lord vouchsafe any good success to them, presently they ascribe it unto their prayers, as the effect of them. Mean time little care is taken of *turning from their evil ways*, little exhortation thereunto, whereas indeed therein lies the principal stress of the Lords direction. And commonly men have three reasons especially why the *turning from their evil ways*, is not so much urged. 1. They think it impossible wholly so to do. Yea, 2. herein they are the more remiss, lest they should fall into that new heresie (found out by *Piscator*, as I take it) of the *Perfectists*. And 3. lest they should seem to merit by so doing. And for these reasons some, I fear, conscientiously abstain from doing good.

But unless there be an *universal turning from all and every one of our evil ways*, all our *humbling*, all our *praying*, all our *pretence of seeking Gods face*, will be utterly in vain and to no purpose, although the best men on earth should pray for us. When the people had desired *Samuel* to pray for them, he promised so to do, but unless they *turned from their evil ways*, he assures them, his *prayer* would be ineffectual; as indeed afterward it proved, 1 *Sam.* 12. 23.

Hence it is that notwithstanding all the *pageantry*, all the *ostentation of Religion*, all the *partial* and *false righteousness*, the envy, the pride, the covetousness, the wrath, the gluttony, the chambering and wantonness, the slothfulness in all spiritual duties, generally the sin remains, and consequently no *peace* can be hoped for, which is the *proper effect of righteousness*. For *what peace*, saith *Jehu*, *so long as the whoredoms of* Jezebel *and her witchcrafts are so many?* There is an inconsistency, and incompossibility of *peace* with the *whoredoms and witchcrafts of* Jezebel. *Jezebel* hath a diverse *Etymon*, either *Insula habitaculi*,

habitaculi, an Island of habitation and dwelling, as the *Island* wherein we dwell; or *Insula sterquilinii*, an *Island* of a dunghill. And this latter, the Scripture it self warrants, 2 *King* 9. 38. The *carcase of* Jezebel *shall be like dung* upon the face of the field. So *Jer.* 9. 22. O how unhappily is this *Etymon* this Notation fulfilled in this *Island*! *Jezebel* spiritually understood, *Revel.* 2. and her *whoredoms* and *witchcrafts*. *Whoredom* is spiritually *idolatry*, a most known metaphor. *Disobedience is* understood by *witchcraft*, Gal. 3. 1. By these and all *open sin*, and *false righteousness*, this *Island* (which, the holy man told King *Edward* the Confessor, was Gods kingdom) by these, this *Island* is made a *dunghil*, & therefore what *peace* can be unto it?

Since therefore, *my beloved Brethren*, *of both perswasions*, such abundance of *iniquity* and *false righteousness* such as the Apostle calls *dung*, *Phil.* 3. hath over-spread this *Kingdom* and the *Church* in it, and hidden the *way of peace* from us; and since the *partial false righteousness* hath proved useless, and ineffectual for the discovery and finding out that *way*, let us all and every one of us, *pro se quisque*, enquire and *seek for peace* and *persue it* in those narrow and untrodden *pathes*, and follow the example of our Lord Jesus Christ, who hath gone the same *way* before us, *that we should follow his steps*; And *let the same mind be in us*, and every one of us, *which was also in Christ Jesus, who humbled himself, and became obedient unto the death, even the death of the Cross.*

Let us seek *peace* in these *ways* infallibly and unquestionably leading thereunto. Let us διώκειν τὴν εἰρήνην, as the Apostle exhorts, *persue peace* as eagerly as a man would *persue his enemy*, and follow hard after it; yet let us not use it as an *enemy*, but as a *dear friend*, and such as we would make an *umpire* of our differences: and so let every one of us entertain *peace* in himself, as St. *Paul* perswades, βραβευέτω, let the *Peace of God arbitrate and rule in your hearts*, Col. 3. 15. as when we are injured, commonly mutinous and seditious thoughts arise in our hearts, whereof some stir us up to *revenge*; *suffer this*, *and suffer all*, &c. but others coming most what after the former, (δευτέρων αμεινόνων, *secundæ cogitationes sapientiores*,) these second thoughts

thoughts perſwade us to *humility, ſelf-denyal, taking up the croſs, long-ſuffering, rendring good for evil, and overcoming evil with goodneſs*, &c. what's therefore now to be done? βραβευέτω, *Let the peace of God rule in your hearts, and that will guide our thoughts, wills, and affections into the way of peace*: Let that *peace of God umpire our differences*. Let that *peace moderate, arbitrate, and rule in our hearts, whereunto we are called in one body*. Will one member contend with, or do injury to another? O no; but every member is compaſſionate and helpful, and bears the infirmity and weakneſs of another. The holy Apoſtle labours for this *peace* and [illegible] of *the Church*, by the ſame *Allegory* of the members mutual ſerviceableneſs one to other, and to the *body the Church*, that there ſhould be no *ſchiſm* in the *body*, but that the members ſhould have the ſame care one of another, and whether one member ſuffer, all the members ſuffer with it; or *one member be honored, all the members rejoyce with it*.

Thoſe laſt words contain an hard leſſon in them. For it is much to be feared, that our *envy* at our fellow members *honors*, and our *ambitious* deſires of them for ourſelves, hath made this *ſchiſm* and *preach of peace* in the *body*; which the Apoſtle endeavours to prevent, when he tells us, *Ye are the body of Chriſt, and members in particular*. And how unſeemly is the *tumor* or ſwelling of *ambition*, or the *Maraſmus* or Conſumption of *envy in the body of Chriſt*? Eſpecially ſince the *honors* of Chriſts members ariſe with their proficiencies, as was ſhewen before; and their variety is ordered of God: And therefore the Apoſtle adds; that *God hath ſet* ſome in the *Church, firſt* Apoſtles, *ſecondly* Prophets, *thirdly* Teachers, *&c.* implying forcibly, that if men duely conſidered that this ſubordination of divine *honors*, is by *divine inſtitution*, the evil ſpirits of *ambition and envy* would ſoon be laid, eſpecially in the members of *Chriſts body*: And therefore the ſame Apoſtle exhorting the *Epheſians* to this *unity*, he begins at the loweſt ſtep of *Jacobs* ladder, *Humility*; walk with *all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the ſpirit in the bond of peace. There is one body and one ſpirit, even as you are called in one hope of our calling, one*

Lord

Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the meaſure τῆς δωρεᾶς τῦ χριςῦ, *of the gift Chriſt.* And leſt this different meaſure of grace might raiſe the evil ſpirits of *ambition* and *envy*, he calls thoſe dignified perſons, Gods *gifts unto men* which he gave, ſome *Apoſtles*, ſome *Prophets*, &c. which *gifts* he *gives* for the *perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt, until we all come into the unity of the faith and knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.*

O my brethren! let this umprage, and *arbitration* of peace be wrought *firſt* in every one of our ſouls; For until this *peace* be promoted *at home* in every mans own *heart*, eſpecially in every one of yours, my brethren, who are of the *Miniſtry*, how can it be hoped, that you ſhould advance it *abroad* among the people? *Nihil dat quod non habet.* How can you impart to them the *ſpiritual gift of peace*, if you have it not *your ſelves*? Yea, how can it be but that you muſt *embitter* them with the *ſpirit of contention*, while your ſelves are acted by the ſame *bitter ſpirit*?

The people have a kind of *natural equity* among them, and, eſpecially ſince the long civil Wars in the Nation, and are of themſelves diſpoſed to peace. And who are they who indiſpoſe them, and diſquiet them but the *Miniſters*? As the long Wars in *Germany* (to come no nearer home) too evidently have proved. St. *John* Revelation 17. 15. tells us, that the people are Waters: And the reſemblance between them may eſpecially be this: The Sea of it ſelf, though it be the greateſt *gathering together of many waters*, yet would it be *quiet and calm as* a river, did not the *winds* raiſe the waves, and make it rage, *and caſt up mire and dirt.* And who raiſed the waves of the waters [the populacy] in all theſe Wars in *Chriſtendom*, but the *evil ſpirits* acting the *Miniſters*? And what miſchief will not they do, if they meet together? *If Levi* and *Than*, the *prieſt* and the *dragon* be joyned together, they make *Leviathan*, little leſs then the devil incarnate; becauſe *corruptio*

tio optimi eſt peſſima, the corruption of the beſt is the worſt of all. Therefore St. *John*, *Revel.* 16. 13. ſaw *three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet*; which he interprets the *ſpirits of devils* working miracles, which *go forth unto the Kings of the earth, and of the whole world, to gather them together to the battel of the great day of God Almighty.* O what an hideous degeneration is this, that the *Ambaſſadors of peace* ſhould become the *heraulds of war!* But *Cynthius aurem vellit*, and bids me *Reſpice titulum.* I muſt remember my *time*, and not too much weary my *Reader*, and remember him of my *method.* I am engaged in the enquiry after expedients and means how to compoſe the differences between the two divided parties. I have hitherto mentioned thoſe neceſſary inward means without which the ſolid *peace*, and *reconciliation* will never be obtained. For what ever means may be uſed without theſe, they will onely *skin over* the *feſtered ſore*, which will *break out* again. It is onely ὑγιαίνουσα διδασκαλία, the *healing Doctrine* which will cure all putrified ulcers, and diſtempers of the ſoul. This had not been made uſe of when the Lord complained, that the Prophets had *healed* the *breach* of the daughter of his people ſleightly, ſaying, *Peace, peace*, when there was *no peace*, Jer. 6. 14. we ſhall therefore in good order, after the uſe of inward means, call in the help of outward.

And firſt it will be an hard task, to perſwade the people to forbear the *choice of the Miniſter.* They have nor precept nor example for it, in holy Scripture, nor practiſe of the ancient Church to countenance it; But ſuch a peſtilent cuſtom hath crept in among us of late, by the activity of ſome fiery zealots, that thereby they might engage the *Miniſters* to compliance with the Government of ſome *forein Church*, and *undermine their own*; that they might *teach the Miniſter* what he ſhould teach them; that they might *fore-ſeaſon* him, who ſhould be their *ſalt*, and as the *Philoſopher* ſaith, κανόνα ᾧ μέλλει τὶς χρῆσθαι πολὺν στρέβλον, *to make their rule crooked, becauſe they themſelves are ſo.* That hereby they might diſaffect him to the *Doctrine*

and Rites of the Church, and foment a party against the Government of it. And for this end they have *created a new officer* in the Church, who must be levened with the same sowre *leven of the Pharisees*. This *Office* they have made out of the name of *Lector*, who was onely a publick *Reader* of Scripture, and no *preacher* in the ancient Church. And great care is taken that he be the peoples *creature*, as *his Office is*, that he may unteach in the afternoon what the Parson delivers in the forenoon, and, if possible, work him out: from this corrupt *fountain* have issued those many *streames of blood* in the three Nations. So great mischiefs have proceeded from the peoples *choice of their Minister*; for which they have no warrant in the Scripture as hath been said, except that which I hope they will not follow, and so it will be null to them, the example of the idolatrous tribe of *Dan*, who chose *Micha's* idolatrous *chaplain for their Priest*. Add hereunto, that as the people have no right, so neither have they skill to make *choice of the Minister*, ἕκαστος κείνα καλῶς ἃ γινώσκει κὶ τέτων ἐσν ἀγαθὸς κείτης, every man judges well of what he knowes, were it not much more safe to commit that choice to the Fathers of the Church *who watch for the peoples souls, and must give an account?* Heb. 13. 17.

But as hard a thing it will be to dissuade the *Minister* from submitting to the *peoples choice*. Yet all ingenuous men will consider, what hath been said, and what ungodlinesse it is to mancipate the truth of God to the judgement of ignorant men, and how unhansom it is to be *taken by the mouth*, and lead like an *horse* or an *ass*.

It is true, the people most what love none but their own *creatures*, and look upon others as *enemies*, and heartily endeavour their ruine, as proof hath been made by thousands of examples in these late deplorable times. Whence ariseth a case which extreamly disturbs the *peace of the Church*, and that unavoidably, while men follow the suggestions of flesh and blood, & use not the means before mentioned: the party *ejecting the Minister* commonly retaines the old *hatred*. (That kind of people like the God whom they imagine to themselves, *hate* and *love* whom ever they *hate and love* unchangeably and perpetually.)

petually.) The *Minister ejected* retaines also *his desire of revenge*. When therefore restitution is made, as in the *Jubile*, and every one returns to his own possession, what an irreconcilable jarring must there needs be? It's a common complaint all the Nation over. What hope can there be that the *Minister*, in this case, should *edifie* the people?

When the *old hatred* remains on *the one part*, *and desire of revenge on the other*, what *peace* can be made? How shall the people be *edified*?

I shall propound an *Expedient*; But as when the Poets had entangled themselves in their plots so that they could by no means extricate themselves, they brought down their θεὸς ἀπὸ μηχανῆς, *a God to disentangle them*; there is no other way to *unravel* this otherwise inextricable entanglement, but by imploring the Soveraign power who alone can make this expedient effectual. What if *an exchange of Livings* were made? by that means the dissenting parties would be at greater distance one from other; and as affections and all other *faculties of the soul work powerfully in the presence of their object*; So on the contrary, it might be hoped, that the *hatred* and *desire of revenge* would by *absence* and *distance* be more remiss, and at length vanish. If this means be not sufficient, or not possible, or fecible to remove this Offence out of the *way of peace* (as indeed none outward can be without those inward before mentioned,) I shall leave it to others of better judgement as a problem, and call in to our help the *Patrons of livings* who present their *Clarks* to the *Bishops* to be sent as *Ministers unto the people.*

Nimirum vitio vertitur iis qui jus patronatus habent, quod filias suas docent Ecclesiæ patrimonio; quod beneficia conferant ecclesiastica in clericos suos sub conditione non-decimandi, quod vel præsenti mercede, vel certa lucri spe, vel favore indebito, vel alia quapiam causa (siquidem plurima sunt mysteria iniquitatis) ἐξ πνεύματος inducti, non Dei-metuentes & vere Presbyteros, at homines male moratos, neophytos, juvenes imperitos rerum qui Jereclumtina prophetarum schola non eo manserunt usque dum barba creverint, non Theologos, at Grammaticos, Rhetoras,

aut ψευδωνύμω Philosophia κενῆ ἀπάτη modica scientia non modeste inflatos Episcopo præsentaverint ordinandos; quos audire tamen solos neque alios alibi, vi constitutonium Ecclesiasticarum neesse habent parochiani.

We must also implore the aid and assistance of both the Universities, with those of the Neighbor Nations.

Neque ferant ægre venerabiles in utraque Academia, Præfecti sociisque Collegiorum, si memorem quod passim querantur homines, Aristotelem & Philosophos apud vos legi, negligi Mosem & Prophetas. Adolescentes in utramque partem disputandi scientiam calluisse, ut recte vivendi artem non didicisse. Ignaros parumque proficientes eosdemque nequam homines ac nebulones non gradibus tantum titulisque literaturæ humanioris ornari, verum etiam testimonio virtutis, pietatis & gratiæ decoramento cohonestari. Præter etiam quam quod hoc planissime mendacium sit in perpetuam rei memoriam duraturum, imponit ita insuper ejusmodi falsum Testimonium Reverendissimis Ecclesiæ Patribus Episcopis, uti virtute illius (aut vitio potius) hi nefarii homines Presbyteri ordinentur; animæque populorum larvatis istis hypocritis concreditæ magis & magis, uti Beatus Gregorius ait, ædificentur in Gehennam.

Siquidem hujusmodi homunciones ex Academia non tanquam personæ singulares exeunt & soli sibi solis improbi, at Radices omnes Communitatis (ut Aquinas ait) vel Judices; vel Advocati, vel Procuratores, vel cujus illi cumque nominis in utroque foro Legulæi; vel Irenarchæ in Republica, vel Ecclesiæ Ministri, vel Curatores, Ludive Magistri ut plurimum evadunt, unaque secum ab Academia nequitiam literis, gradibus ac titulis armatam in regnum devehunt universum. Hæc ego sæpius opprobria in utramque Academiam à Sectariis & factiosis hominibus cum gemitu audivi; atque utinam hæc omnia essent per quam falsissima!

Cæterum in magnam spem veni, ex anno jam redeunte Jubilæo, antiquam, cum venerandis Præfectis, redituram disciplinam, moresque Academia, imo etiam Deo dignos; quo fiet uti quæ apud vos enutritia primitus atque educata partium dissidia, prudentia vestra & authoritate sopiantur.

But above all others we must call the School-master to our help,

help, who if ſuch as he ought to be, he is the moſt ſerviceable inſtrument of all men of faculties in the Nation, to promote this work; though it be moſt true even of him who is *Optimus Maximus*, the moſt great and good God, *and of all good men, and good things, Optima & maxima minimi æſtimantur*, the beſt and greateſt are leaſt eſteemed. Happy man who hath his lot among theſe! as no doubt the good School-maſter hath, who, above all other, *ſerves God and man* in this affair. And well he may, for he hath abſolute power: as the Tyrant *Dionyſius* being ejected out of his Kingdom, choſe to be a *School maſter*, ſaying *Regnabo tamen*, yet I will reign. 2. He hath the moſt capable ſubject to work upon, *Udum & molle lutum*, matter ſoft and pliable to his hand. His work will proſper, if he be ſo happy as to receive it out of a good hand, from parents who fear GOD, honor the KING, and are diſcreet and peaceable; and be further ſo ſucceſsful as to deliver his work into a good hand, which may finiſh it, a father-like Tutor in the Univerſity. Theſe two *men of faculties* if encouraged, may render this Church and Nation, the beſt and happyeſt in the world. But I deſpair of finding many ſuch men or favour toward them: though ſome few I know (I cannot but think honorably of *Weſtminſter-ſchool*,) and his Majeſty gives countenance to all learned and pious men.

But neither God nor men will help us, unleſs we help our ſelves. I ſhall therefore commend to both parties the conſideration of their *former* and preſent eſtate; and deal with them firſt a-part, then jointly. And firſt conſider ye my Brethren of *the Presbytery*; Are not ye the men who many years ſince complained and groaned under the *tyrannical imperiouſneſs and domineering of the Biſhops* (*know your own words.*) And ought not yee being then delivered from that yoke, to have dealt favourably with your oppreſſors, ſince yee knew the heart of the oppreſſed (it's the Lords argument to his people, *Exod.* 23. 9.) ought yee not to have returned good for evil? Should you not have endeavoured to overcome evil with goodneſs? I ſay not how *non-Chriſtianè* (to ſay no more,) yee ruled over them: And ſince the Lord hath returned their captivity, and inclined

the

the Kings heart to make you ſharers with them in their dignities and honors, and afforded you greater indulgence then ever any of your party ever had in this Church, ought you not to ſtudy to be quiet and do your own buſineſs, and leave the Government of the Church and Kingdom to thoſe to whom it belongs?

Conſider alſo adviſedly what Overtures yee have had, and what opportunities have been put into your hand, of rayſing that Government which yee ſo much long for; Have yee not cut your way toward it, with the ſword? Hath it not been eſtabliſhed by civil ſanctions? Yet you cannot but ſee that, by reaſon of your ambition of *more power*, *and ſtill more power*, and of being eſtabliſhed *jure divino*, how *the hand of God hath been ſo* ſignally againſt you all along, that yee could never exerciſe that *power* you had, except only ſo far and ſo ſhort a time as to render it odious, and to make the Nation weary of it. Ought you not, my brethren, from theſe conſiderations, herein to acquieſe and reſt in Gods determination? Or, ſince *all power is of God*, which, by his many providential acts, appears that he denies to you, will yee weary your ſelves, contend with your brethren, and weary them, be θεομάχοι, *fighters againſt God, weary our God alſo*, and all in vain?

Conſider alſo you my brethren of *Epiſcopal perſwaſion*; and remember the time of *your great tribulation*, whereinto yee were brought, not without your own ſins, by what hand ſoever you were brought into it. Acknowledge that God is juſt, and own his good hand in bringing you *out of that great tribulation*. *Leave vengeance to him to whom it belongeth. Put on Charity above all, which is the bond of perfectneſs, and let the peace of God rumpire* all differences *in your hearts, to which alſo you are called in one body*; καὶ εὐχάριστοι γίνεσθε, *And be ye thankful* (that's a good ſenſe: but it's a better, and more fit for that place,) *gratoſi eſtote* (according to *Hierom*) be *ye gracious, amiable, and lovely*, according to that proverbial precept, which it were to be wiſhed that we all obeyed, —*Ut ameris amabilis eſto*, that thou mayeſt be beloved, be lovely. Shew this love and *kindneſs of God* to your brethren of the Presbytery. You know the

heart

heart of oppreſſed men, (it's Gods argument to his people, why they ſhould love the Egyptians) and it is the *kindneſs of God* to overcome evil with goodneſs, and to love our enemies.

Let theſe conſiderations prevail with you above your *ambition*, above your *revenge*. For conſider adviſedly and in the ſight of God, and deal truely with your own heart; what moves thee to deſire a *Biſhoprick*, a *Deanary*, a *Prebend*? the *Biſhops, Deans and Chapters lands*, or *the land of the living*? The *Honor* annexed to that high place *Digito monſtrari ac dicier, hic eſt*; to be called *Rabbi, Rabbi*; Or that higheſt *Honor that cometh of God onely*; whether the eaſe hoped for, or the good work? Whether thou rather deſire the *Corps* and *body of a Prebend*, or rather the *duty* of it, *Hoſpitality, Almeſgiving*, the *trayning up of novices and yong men*, and *fitting them for the work of the Lord*, that they may grow up and become *Presbyters, Prieſts*, or *Elders*; all which is the *ſoul and ſpirit of theſe dignities*, and I doubt not but it was the *end at which the Founders and Donors aimed*.

And if thou attain to theſe *Honors*, conſider, the *the greateſt is ſervant of all*. That the *Biſhops* are *Fathers* and *Shepherds*; and ſuch an *Office* as inferres and requires ſutable acts to the *relations*; as that the *Fathers deal fatherly with their children*, though they too often *ſtubborn children*; as *Moſes* did *Num.* 11. *Deut.* 1. that they *rule the flock pedo non gladio*, rather with the *ſpirit of meekneſs*, then with the *rod*; rather with the *rod* then with the *ſword*. That they are *Biſhops*, that is, *Overſeers* of the Church, and like the Lord the great *Biſhop of our ſouls*, they *overſee many things, and wink at ſmall faults*, as the Lord doth *Acts* 17. That, as they *overſee* all, ſo all *ſee* them; and ſuch as they *ſee* their *overſeers*, ſuch they think it's lawful for them to be; therefore St. *Peter* would, that they ſhould be αὐτοὶ τύπος ποιμνίου, 1 *Peter* 5. paterns to the flock; And if they ſee them *ſpotted*, they will bring forth a *ſpotted iſſue of evil work*.

Therefore as the Lord commanded *Micha*, chap. 6. 1, 2. ſo let me the meaneſt of you in both your and mine own eſteem, (that's *Micha*) ſpeak unto theſe *Mountaines*, the two ſwollen parties, who, as they ſay of *Mountaines*, cannot meet nor touch

one

one another, but *in puncto*. Yee are too high, too lofty. Remember the *day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low*, Esay 2. 12. which must come to pass before we can *see the salvation of God*, Luke 3. 5, 6. The Soveraign Majesty, the King *who is supream*, he hath exceedingly *condescended* and *stoopt* to the moderation of your *differences*, *pardoned many insolences, even before pardon was desired. Declared and resolved to promote the power of Godliness, and to encourage the exercises of Religion publick and private*, &c *granted and confirmed a liberty to tender consciences, and that no man shall be disquieted, or called in question for difference of opinions in matter of Religion, which doth not disturb the peace of the Kingdom.* All which, according to the divine wisdom and goodness in him, he hath manifested in that beyond all precedents of former favours, his *most prudent and moderate Declaration concerning Ecclesiastical affaires*.

Shall his Majesty, my brethren, make *your Peace* and *Unity*, *your mutual Love* and *Reconcilation his study*, and should not *you* much more study the things which make for *your own peace and unity*, and the *peace of the Church* and *kingdom*?

I know well, there are many very learned men, and great Students among you of both perswasions. And I acknowledge my self much inferiour to many of you; Yet, since *Micah* must speak to the Mountains, let me be bold to tell you, that there is one main point of learning, wherein many of you have declared your non-proficiency; many of you have not studied to be quiet, and to do your own busines; which was the counsel of *learned* St. *Paul* to his *Thessalonians*, 1 *Thess.* 4. 11. I know well, that many of you who cannot endure *Episcopacy*, have been ἀλλοτριεπίσκοποι, busie Bishops in other mens dioceses; and intermedled with the temporal affaires of the City and Nation, under what pretence? *viz. in ordine ad spiritualia*, in order to spiritual things, which is the same whereof your selves accuse the *Bishop of Rome*. Yea, there have not been wanting non-proficients in this study, on both sides, who have vigorously disquieted and disturbed the Church and Kingdom, and indeed

deed were the moſt notable troublers of our *Iſrael*. Some of theſe, to humour the people, would tell them what the Kings Office and duty was toward his people, and to prove it out of the Common-prayer-book, *viz.* to preſerve the people committed to his charge, in wealth, peace, and Godlineſs. And would remember the people what their liberties and properties were, which the King ought to preſerve and maintain. And by this craft they had their wealth, as *Demetrius* told his fellow-tradeſmen; and many a good morſel they got by it; for they had read and were perfect in that rule — *cave ne majorum tibi forte Limina frigeſcant*, that otherwiſe they ſhould have cold entertainment at the great mens tables.

On the other ſide, the King was taught, what his prerogative was, and what the *peoples duty* was to him; To *give unto* Cæſar the things that are *Caſars*: that every ſoul ſhould be ſubject to the higher powers, *&c.* Mean time the *King* was not told, what his *duty* was toward his people; Nor the *people* what their *duty* was toward their *King*. So that both heard what the others *duty* was, not what their own was; and hence both parties were embittered one againſt the other, by the *evil ſpirit in the mouth of the Prophets*. Did theſe men do their *own buſineſs*? Surely no. For though they *preached the word*, yet were they ἄτοποι ἀνθρωποι, *abſurd men, and illogical*, they did it *out of due place, unlearned men* who had not *ſtudied to be quiet, and do their own buſineſs.*

But let it be your *ambition*, my brethren, as the Apoſtle exhorts, φιλοτιμεῖσθαι ἡσυχάζειν, *ambitiouſly to ſtudy to be quiet*, and do τὰ ἴδια, *things proper to your own calling*. Provoke not one another to wrath: But if you be of a wrathful diſpoſition, *turn your wrath upon your ſelves; Be angry and ſin not, be angry with your froward heart that you may not ſin. Envy not one another*; or becauſe there is an *Emulation* in us that would be ſatisfied, ſet it upon the *right object*, ζηλεῖτε τὰ χαρίσματα τὰ κρείττονα, *emulate the very beſt gifts, but moſt of all that moſt excellent way of charity*. And if you muſt needs be *provoking one another*, *let us provoke one another to love and good works*, Hebr. 10. 24. *Let all bitterneſs and wrath, and anger, and clamor, and evil ſpeaking,*

be put away from you, with all malice : and be yee kind one to another, tender hearted forgiving one another, even as God for Christs ſake hath forgiven you. And *put on ὡς ἐκλεκτοὶ τοῦ θεοῦ, holy and beloved, bowells of mercies, goodneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do yee* : And all this is to be done, ὡς ἐκλεκτοὶ τοῦ θεοῦ, as the elect of God ; *A quatenus ad omne*, all the elect of God are ſuch.

That wherein all the *Churches* moſt differ, is the *ſervice of God*, by abuſe of which, the Jewes *pleaſed not God, and were contrary to all men.* 1. Theſſ. 2. Wherefore my brethren, *Epiſcopal*, glory not in your *ſervice*, but endeavour to *live that life which it points unto.* Nor deſpiſe you your brethren, who are my brethren of Presbyterian perſwaſion, in regard of their *ſervice of God*, as *ſuperſtitious*, but look well into your own, whether much of it be not a *will-worſhip.*

The Lord perſwade both your hearts into ſuch *a ſervice of God*, that therein yee may *pleaſe God and Men* ! And what *ſervice* is that, but *Righteouſneſs*, whoſe effect is *peace*, and the work of both, *Joy in the holy Ghoſt? Joy unſpeakable*, καὶ δεδοξασμένη, *glorified Joy*, 1 Pet. 1. 8. and that your *Joy* will be the *Joy of us all.* He who in theſe *is ſerving Chriſt, is acceptable unto God and approved of men.* And this is the *Kingdome of God*, Rom. 14. 17, 18. for the coming of which, we dayly pray. *Now whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, if there be any praiſe, think on theſe things, and do them, and the God of peace ſhall be with you.*

Finally, my brethren, farewel ; Be perfect ; be of good comfort ; be of one minde ; live in peace, and the God of love and peace ſhall be with you. The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy ghoſt be with you all. Amen !

FINIS.

The Reader may be pleaſed to correct theſe more groſs faults eſcaped in Printing.

PAge 15. line 17. Milevitanus. l. 20. Corinthios. p. 16. l. 7. εποχεύεσθε ibid. ὑποτασύομενοι. ibid. l. 12. τιμήσωμεν. l. 23. are. l. 24. is. l. 31. κυρίω. p. 17. l. 5. κατασήσω. l. 6. ἐν πίσει p. 19. l. 2. at. p. 29. l. 35. בוץ p. 30. l. 36. righteouſneſſes. p. 35. l. 6. abuſe. p. 36. l. 26. juſtitia. l. 27. fulcimentum? l. 29. Epiſcopatus. l. 36. hebdomatim. p. 37. l. 6. nihili. l. 27. perpellicium. l. 30. liturgiam. l. 34 eximant. p. 43, l. 3. inclinations. p. 46. l. 15. propior. p. 48. l. 3. who is King of kings. p. 55. l. 3. paucis. li. 7. bajulo. p. 56. l. 27. whoſe. p. 59. l. 23. abrenuntiation. l. 24 ἀποτάσσομαι τῷ σατανᾷ l. 27. συνίασυομαι. p. 63. l. 37. born, eſpecially. p. 64. l. 2. bear. p. 69. l. 2. 2 Chorn. 7. 14. p. 70. l. 6. *Jezebel* is. p. 93. l. 35. φ῀ ibid. χρῆσθαι. p. 95. l. 19. objects. l. 32. docent. p. 96. l. 3. conſtitutionum. ibid. neceſſe. l. 33. fiet. p. 98. l. 31. συχάδεισοι. p. 99. τύποι.